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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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SCOTLAND.

[From the Glasgow Chronicle of January 30.]

MR. THOMPSON'S FIRST LECTURE.

Last night a meeting of the members and friends of the Glasgow Emancipation Society was held in the Rev. Dr. Wardlaw's chapel, when Mr. Geo. Thompson delivered an address on the subject of his Anti-Slavery mission to the United States. Owing to the intense anxiety to hear Mr. Thompson, the Committee considered it proper that the admission should be by tickets only, in order to prevent injury to the chapel and to preserve order. The doors of the chapel were opened at 6 o'clock, before which time a large number of anxious good seats were waiting outside. Long before seven the church was filled with a most respectable audience, among whom we observed many of our fellow-citizens, well known for their active philanthropy. At 7 o'clock

Mr. G. Thompson, accompanied by the Committee, entered the Chapel. He was immediately recognised, and was received with repeated and enthusiastic bursts of applause.

James Johnston, Esq., moved that the Rev. Dr. Hough take the chair as Vice-President of the Society. The motion was agreed to by acclamation.

The Chairman, (Dr. Hough) said—Ladies and gentlemen, in common with all who hear me I regret the absence of our respected president, whom no obstruction could have kept from occupying his place among us this evening. His ardent interest in the cause of humanity and freedom is not less intense in his old age, than in the best days of his youth and manhood; and the hoary head of Robert Graham will not be the less honored on this account by his friends and fellow citizens of Glasgow. (Long and loud cheering.) We must all deeply regret the absence of our senior Vice-President, Dr. Wardlaw, who has stood forward in the cause of negro freedom with so much Christian principle, fervor, and intrepidity, as has lent the aid of his great talents to this sacred cause, amidst good report and had respect, and who would have filled the chair this evening, as he fills every public situation he is called to occupy, with honor to himself and delight to all who hear him—(cheers.) Ladies and gentlemen, you are assembled this evening to see again—and that is no small privilege—our well-known friend before you, (cheers) of whom, in his presence, I cannot trust myself to speak as I would were he absent, but whose eloquence is unnecessary for me to attempt to pronounce in a meeting of my fellow-citizens of Glasgow assembled in this place, the well remembered scene of his former eloquent pleadings, protracted conflicts, and devoted and splendid triumph. Mr. T. returns to us from the American shores, with his name and his well-earned fame unobscured. He has neither been defeated nor dishonored. He has retreated, not fled, from America. He has retreated, by the urgency of friends, from lawless physical violence; but he has never fled, and if I mistake him not, he never will flee from any field of fair intellectual conflict. (Cheers.) He never went further for the purpose of physical warfare, to fight the pro-slavery men with the fist, or the poignard, or the firelock; he went to proclaim in the ears of America the voice of truth, and humanity; and thousands and tens of thousands of the best and most enlightened citizens of that country bear him witness that he has nobly fulfilled his Mission; for I am confident, that documentary evidence, of the most unquestionable character, will support me, when I say, that when brute violence was not interposed against his person, and in every instance in which the conflict was mental alone, his success has not been less signal in America, than at any period of his career in Great Britain. (Cheers.) But I shall not do violence to my own feelings, and to your wishes by detaining you longer from hearing Mr. Thompson.

Mr. Thompson, on advancing to the front of the platform, was loudly cheered. It was with unspeakable joy, he said, that he once more rose to address the friends of freedom and humanity in this city—within these walls—these walls where they had so often met before to fight the battle of universal freedom, and to overcome with eternal weapons the foes of human rights—(Cheers.) He appeared before them with repose in him to give a faithful account of his Stewardship, during nearly two years he had been their representative in a foreign land, and to render a strict account of all his words, all his actions, all his plans, and all his purposes, since he bade farewell to his kind friends in this country, and sailed across the Atlantic for the United States of America, there to represent their wishes and prayers, and to preach tidings of humanity. When they first commissioned him on this errand of mercy, they promised to assist him with their sympathies and prayers. They bestowed upon him an unreserved and a generous confidence—they pledged themselves to co-operate with him zealously and unflinchingly, while laboring in a distant and dangerous field, grappling with the monster, Slavery—face to face, and nobly they had redeemed their pledge; they had been true to their cause—true to him; they were still true to their cause—they still abide by the standard which had been planted in this city, and which, he hoped, would never be deserted while a single shackle remained on the mind or the body of a living being.

(Tremendous cheering.) They were still true to the negro's humble but sincere advocate; they still greeted him with smiles, still animated him by applause. Thank God, he was able to appear before them with clean hands; he had done his duty as far as he could, and now, returning from the field of conflict, he had nothing to conceal—nothing to disguise—nothing to extenuate—nothing for which to ask forgiveness. He had only to deliver a plain unvarnished statement of what his eyes had seen and his ears had heard. He would give an account of the astonishing progress of the cause, and he doubted not that before the end of his addresses, they would be convinced that, since the amelioration of the moral and physical condition of the human race had first engaged the attention of philanthropists, never had a greater work been accomplished, unaided by miracles, in so short a period. (Immense cheering.) If there be any individual present who may think that he (Mr. Thompson) had accomplished nothing—that his enunciation of those principles which these walls have so often echoed, was altogether fruitless—he would only ask him to return again and again to these lectures in order that he might be undeceived. The history of the abolition question was interesting and important on many grounds.

1st, as an exhibition of contemporaneous events, appertaining to the freedom and happiness of a large portion of the human race.

2d, as connected with the history of Republican America, which in its state was ordained deeply and widely to affect all other nations—(cheers.)

3d, as connected with that particular branch of human freedom, for which we have struggled, and for which we will be found struggling while a feather remains on the limbs or on the conscience of a human being. The question was also interesting from its developing, as had never been done before, the method by which a great moral revolution might be carried on, and prejudices the most stubborn and deep rooted, might be utterly destroyed.

It might be asked what interest had they in this question? He would answer that the question was interesting to all, in so far as it proved, more fully than any other modern reformation, the potency of truth—or, in words which would be understood by every one, it showed what marvellous results had been effected by what was, at first, called the "foolishness of preaching." It was interesting, as bringing them to an acquaintance with some of the finest specimens of the human race, or, as the worthy Vice-President on a late occasion had styled them, "Grandees of nature." The speaker here, alluding to the American Abolitionists, broke out into a highly wrought and splendid oratory which we need not attempt to report. He then proceeded—The topic was also interesting, from its being connected with those benevolent and religious enterprises in which the Christians of this country were so closely united with those of America, and in which they would persevere till the idol of mammon to the ground, and every human spirit was illuminated with the light of divine truth. It was finally interesting on account of its exhibiting conduct, on the other side of the Atlantic, which we would do well to imitate. Yes! they would do well to follow the noble example of those who fought the battle of humanity against the despotism of the western hemisphere. But he stood not there to traduce America—God forbid. It was true that he had been persecuted, reviled, and hunted from his shore; he trusted, however, that those who had so acted towards him would yet see their error, and would discover that he had never been their enemy. It was true, he was not accustomed to call things other names than by their proper names. He always called a spade a spade, because it was always a spade. Slavery he would call by its own name, wherever it was, were it even at the horns of the altar; and he would call a despot, a despot, though by profession a republican. He would call America a wicked nation—a hissing and a lying word throughout the whole civilized world. In the statements he was about to make, he would draw his facts entirely from American documents—from newspapers and other periodicals written and printed by Americans. It was with regret he stated these things regarding that country. He admired and loved America—he hated not her sons, but her sins—he only warned against those customs which endangered her institutions—he wished to remove that foul blot which marred her beauty, that excrescence in the body politic, which, if removed, would restore that nation to more than pristine grandeur and beauty, and enable it to stand forth a beacon and a blessing to the world.

He could sincerely say in Scotland of America, what on the other side of the Atlantic he had declared to America.

I love thee—(witness heaven above,
That I this land, this people love;
And rail my slanders as they will,
Columbia I will love the still.
Nor love the less when I do tell
Of crimes that in thy bosom dwell.
O! that my weakest word might roll,
Like heaven's own thunder through thy soul!
There is oppression in thine hand—
A sin corrupting all the land;
There is within thy gates a pest,
Gold, and a Babylonish vest;
Not laid in shame-encircling shade,
But broad against the sun display'd;
Repent thee then, and swiftly bring
From the camp the accursed thing;
Consign it to remorseless fire,
Watch till the latest spark expire,
Then strew its ashes on the wind,
Nor leave an atom wreck behind,
So shall thy power and wealth increase,
So shall thy people dwell in peace;
On thee the Almighty's glory rest,
And all the earth in thee be blest!

He had now expressed his worst wish towards America. Thank heaven, those who knew him loved him. There were but two parties in America. The one loved him, and would die for him; the other hated him, and would willingly, were they able, toss him into the bottomless pit. Looking to America, the greatness of its present state, and its yet greater prospects, who would not say that it was a nation well worth caring for; exalted in arms, invincible in arms, secure from invasion, almost invulnerable in territory, there was scarcely a nation to compare with it; possessing extensive commerce, rich in cultivation, with a

vast and increasing population, powerful in foreign relations, and having a constitution so excellent that he, though attached to a monarchical form of government, considered it the noblest constitution in the world. Look again to her granaries overflowing with the produce of the country; her custom-houses teeming with the merchandise of the world; and they would not consider it exaggeration should he say that America was scarcely second to any country on earth. Should there be an American present in this meeting he hoped that while he bore away his reproaches, he would also bear witness that he spoke well of his country. Yet America was more guilty—ay, greatly more guilty, on this account. Not content with all the natural advantages which she possessed, with the blessings of free industry and honest trade, America—Christian America—Republican America, traffics in the souls and bodies of men. More than a sixth of the population of America were the most abject slaves that crawled on the face of the earth—they were more chattels; they could do nothing but what their masters permitted; they passed nothing but what their masters could claim. Nor was the slave trade at an end. He needed not to point to those infamous and brutalising scenes, the slave auctions which took place at Charleston, and Alexandria, Richmond and New-Orleans—to the horrors of the slave ship, that nearest resemblance to a pandemonium—or to speak of 200 infants born daily to no better portion than to the most abject and unmitigated thralldom. And all this was in America, with her wealth, her commerce, her floating navies, her invincible hunters, her missions, her bibles, and her toasts on the 4th of July, and on every other day, and hour, and minute, and moment, throughout the year, that she was the freest nation on the face of the earth. (Cheers.) Before going further (said Mr. T.) it might not be amiss to state precisely what was the object he had sought to obtain in his late mission. That object was two fold; first, to bear faithful testimony against prejudice of color, a crime not surpassed by that of slavery. To treat human beings with coldness or unkindness, on account of their difference of color, was the greatest offence of which man could be guilty. It was blasphemous for man thus to address the Deity, as it were, and say, you have made this man of a different hue, and therefore, he shall not sit in the same pew, nor travel in the same coach, nor sail in the same steamboat; there shall be a gulph betwixt us as wide and impassable as that betwixt the Sodom and the Babylon. This prejudice was the foundation of slavery; it was infused by mothers into the minds of their children, it grew with their growth, and strengthened with their strength. But were an end once put to this prejudice, the demon of slavery would soon flap his black wings and fly to the uttermost hell where it was born and nurtured.

(To be Continued.)

N. E. ANTI-SLAVERY CONVENTION.

Mr. Wright, of Boston, offered the following:

Resolved, That regarding a surrender of our right of free discussion upon the subject of slavery, as involving, on one part, the commission of moral turpitude, and on the other, the cause of civil liberty and of humanity, and both before High Heaven; we hereby pledge ourselves to one another—to the oppressor and the oppressed—to our country and our God—that, undeterred by threats of "persecution at common law," whether in the messages of our governors, the pages of our theological reviews, or the reports of legislative committees, we will not—no law or lawless man—we will never cease from our exercise, full, free, and unobscured, until the last letter shall be broken and slavery and prejudice shall be buried in one common grave.

REV. S. J. MAY, said—That no man, who valued one of the privileges of a free government, could so highly appreciate the importance of the first part of this resolution. Few seem to be aware of the danger impending over our free institutions. Has it come to this, that we are not to be allowed to speak what we think, and yet, shall it be pretended that we live in a land of free discussion, is the abandonment of the right of free discussion, the abandonment of the right of free speech, and the abandonment of the right of free thought? I appeal to those who laid the foundations of our country's freedom, if they ever thought that they thought of the abuses of government, and the wrongs of the people! Did they not regard free discussion as the main bulwark of liberty? Did they not insist on it, as a first and fundamental principle in the Constitution, that there should be no interference with the liberty of speech, and the press, and with the right of the people peaceably to assemble to consult on the public good, and petition their rulers for a redress of wrongs? If we, their descendants, now surrender this great right, shall we not be false to the principles of civil liberty? But I will not enlarge on this topic. My particular object in rising is, to call the attention of this Convention, and of the people, to the danger to which that liberty, for which our fathers contended, is exposed, by the doctrines of men, high in power, I hold in my hand the inaugural address of His Excellency, Edward Everett, Governor of this Commonwealth, and I ask you to listen to the language, which is uttered in Massachusetts, by its own Executive. He tells us, that that which abolitionists are doing, that which we are now assembled to do, "is an offence that may be prosecuted as a misdemeanor, at common law." Well then, why have they not done it? Why have they not brought us before a jury, as criminals, to be tried for this new crime of free discussion? They dare not meet us there—they dare not attempt so gross an outrage on the Constitution, until they have more thoroughly perverted the public sentiment on this subject. And I am more confident, that this speech of His Excellency, for its insinuation, that we are violators of the laws, than if he had himself directed a prosecution to be instituted against us as felons. Hear what the Governor says, [Mr. May here read from the Governor's speech] "Every thing that tends to disturb the relations created by this compact (the Constitution) is at war with its spirit; and whatever, by direct and necessary operation, is calculated to excite an insurrection among the slaves, has been held by highly respectable &c. legal authority, an offence against the peace of this Commonwealth, which may be prosecuted as a misdemeanor, at common law."

Now, who is to be the judge of what is calculated to excite insurrection among the slaves? The Governor goes on to say, "Although opinions may differ on this point, it would seem the safer course, under the peculiar circumstances of the case, to imitate the example of our fathers, the Adamses, the Hancocks, and other eminent patriots of the revolution, who, although fresh from the battles of liberty, and approaching the question as essentially an open one, deemed it, nevertheless, expedient to enter into a union with our brothers of the slaveholding States, on the principle of forbearance and toleration on this subject."

All that is very true; and has not the country borne and tolerated this abomination long enough? And did the patriots of the revolution ever advise a resort to mobs, or to the enactment of laws against the liberty of speech whenever the people should think the sin of slavery ought to be tolerated no longer? Did they say, that one part of the Constitution was more sacred than another—and must it not even be talked about? Where is the authority of the Adamses and the Hancocks, for appealing to the people, in the name of patriotism, to abandon the right of free discussion? Where have they told us, that while we may freely discuss, and change every compact in the Constitution, and the whole Constitution itself, whenever the people say so, yet we must not speak against slavery? The Governor then says—"As the genius of our institutions and the character of our people are entirely repugnant to laws impairing the liberty of speech, and of the press, even for the sake of repressing its abuses."—Sound doctrine this, if it had stopped there, but what follows, how far is His Excellency willing we should go in using this liberty of speech, and the press? Mark the appendage—"the patriotism of all classes of citizens must be invoked, to abstain from a discussion, which, by exasperating the master, can have no other effect than to render more oppressive the condition of the slave; and which, if not abandoned, there is great reason to fear, will prove the rock on which the Union will split."

This is the insinuation against abolitionists as disunionists, as enemies of their country, which, in their behalf, I repudiate with my whole soul! And this is patriotism, this is the love of liberty, to tolerate slavery, and forever shut our mouths, saying aught against it! This is the appeal to patriotism, to the patriotism of those, who are indirectly charged with a design to dissolve the Union! His Excellency did not venture fully to express the sentiment he has insinuated in this part of the address. He assumes, that whatever is done to abolish slavery, that what we are doing now here to day, only exasperates the master, and increases the evils of slavery. This is the language of our worst opponents here, put into their mouths by the slaveholders of the South. It is previous, but it is not founded in reason or fact. What does it say? Why, that our preaching against the cruelty of slavery, as a reason why it should be abolished, and exciting public opinion against it, on that very account, will make the masters still more cruel to their slaves. The argument is, that those who are laboring to show the madness of slavery, and the blessings it confers on the slaves, in order to put down the abolitionists, will go on and do worse than even the very things of which the abolitionists accuse them! No, sir, they know that every additional rivet they put upon the fetters of the slave, only hastens abolition. Our southern brethren know, that the eye of the world is now on them, observing their treatment of their slaves, and they will take care not to increase the odium against slavery by added cruelty. Sir, I look upon the efforts of the abolitionists in this country, and Europe, as forming the greatest possible protection for the slave. For his own sake the master dare not vent his exasperation against abolitionists on the unoffending slave. Every additional blow he should give, would be an argument for emancipation. No, sir, the slaveholder is now endeavoring to show, that slavery is a very happy condition. At the same time, they call it by the softened name of a domestic institution; and they are laboring to make it appear, that it is, what one of their governors has described it as being, a "patriotic" institution! It will spoil Governor McDuffie's argument, if they do as our Governor says, they will render more oppressive the condition of the slave. No, sir, instead of increasing the sufferings of the slaves, it will diminish them.

Sir, is this ground as apprehension to deter men from speaking their thoughts, who are banded together by the solemnities of Christianity, and by the love of liberty, and hatred of oppression, before God and the world, to overthrow this monster that preys upon the vitals of our free institutions? To talk against slavery, will "prove the rock on which the Union will split." So says the Chief Magistrate of this free Commonwealth. You must not talk against slavery, for fear of destroying liberty! Does not that gentleman believe in the overruling Providence of God? and does he not believe that God will require at our hands, the blood of the slave? Does he believe in "the declaration of equality in the Bill of Rights," to which his address refers? and can he believe that slavery can go on, and our free institutions much longer subsist with it? Does he not, as a statesman, see that the rock on which the Union will split, is not free discussion, but the inevitable conflict between free labor and slave labor, if the latter is not abolished? Is it not apparent to him, and has he never heard the warning of it in the Halls of Congress, that there has long been a struggle going on to place the freemen of the North on a level with the slaves of the South, and to make the North subservient to the South? His Excellency speaks of the "compact" touching slavery. Is there no compact touching freedom? Where are our immunities in other states, as citizens of the United States, which are secured by the compact? As was said yesterday, the Union is practically dissolved, the Constitution is no longer the supreme law of the land. The Constitution secures to us the freedom of speech, but we cannot enjoy the immunities of the Constitution as citizens, unless we shut our mouths! If we speak, we are told we shall dissolve the Union. When we talk of remonstrating to our rulers, a right secured by the Constitution, we are told this is no grievance of yours, and you have no right to complain of it. Remonstrate against your own

grievances, if you like, but this belongs to the South. Sir, are we not citizens of this Republic? Are not the rulers of the South, our rulers—and are we not compelled to deliver up the slave to his master—are we not liable to be called upon to aid the master in crushing the slave, in case of insurrection—are we not, in the eyes of the nations of the earth, and in the sight of Heaven, compelled to bear the sin, and shame, and disgrace of this blot of slavery on our land? Is it no grievance of ours, that one fifth of our whole population, our countrymen, are bowed to the earth by oppression, and denied the attributes of men? Is it no grievance of ours, that we exhibit so monstrous an inconsistency to the world—a nation claiming to be the champion and the great exemplar of liberty—sending forth its heralds of the gospel of peace to the uttermost parts of the earth, and yet holding in chains, at home, and boasting of it as a part of our domestic institutions, two millions and a half of our countrymen, to whom are denied all the rights of men, all the sympathies of humanity, and all the lights of the gospel? Sir, I am ashamed of my countrymen of the North, when I hear them say it is no grievance of ours, that millions of our countrymen at the South, are ground to the dust by the despotism of slavery! Sir, it is enough for me to answer to all this, that I am a man, and whatever concerns man concerns me. This was the sentiment of a heathen philosopher, centuries ago, for which his name shall be had in everlasting remembrance; and shall a Christian, a citizen of these United States, be satisfied with a sentiment less noble, less generous, less universal than this? No, sir, I cannot yield my assent to these doctrines laid down in His Excellency's address. They are not the doctrines of our fathers, they are not the doctrines of freedom—they are an insinuation it is, in a land of liberty, that patriotism requires I should be silent, and utter not a word against the enslavement of millions of my countrymen! Sir, I spurn such patriotism.

[From the Womans' Patriot.]
SANTA ANNA.

MR. EDITOR,
Sir—I saw in one of your late papers the intelligence of the capture of Santa Anna and his forces by the Texans. It seems that that intelligence was received by many in these parts as great and glorious news! and that Santa Anna was a despot and a tyrant. I wish to know how, and for what reason, we charge the Mexican President with such barbarity, or why we cast upon him such appellations?—How can we style him a tyrant, who benevolently offered the southern planters the noble privilege of tilling the land in the Province of Texas, and that, too, exempt from taxation for ten years? Can we call him a tyrant, who in 1829, passed a decree that there should be no slaves held in his dominions after that year? Can we call him a tyrant, who opposed the efforts of rebels, and used them with deserved severity? Do we call him a tyrant, who fought and bled in a cause whose principles are immortal, and are from the authority of God?—who to contravene the efforts of those who wished to substantiate more firmly the horrible system of slavery. Justice and equity—right and wrong, remain the same, notwithstanding the customs of man being vitiated by corruption, and he calls that injustice which opposes him. Yes, Santa Anna too well knew that there was no crime, however dreadful, that the system of slavery did not tolerate and generate, and that a nation, however prosperous and wealthy, would fall into anarchy under its deadly influence.

When Congress had not declared war with Mexico, what folly was it, for the troops of this nation to assume the power of committing hostilities? So far have men been swallowed up in iniquity, that their return for benevolence is foul revolvry and devastating destruction. These things cannot continue long in such a state, where the fundamental principles of human unalienable rights are so impudently opposed. As Christians, we cannot but believe, that such conduct will, ere long, call down the irresistible wrath and judgment of an immutable and offended God.

TEXIAN VICTORIES.

Much exultation is manifested by certain editors of the Texian success of arms, as an advance of civil liberty. We could most cordially respond to their rejoicings did we believe that such would be the result. We have a totally different opinion of the subject. We believe it will be to extend and perpetuate Slavery—to rivet more firmly the shackles of the oppressed African, and that the hue and cry for Texian liberty, means in fact no more than liberty to hold slaves, and that the Constitution of the United States, should it ever be extended over them, guaranteeing to them, in letter, "life, liberty, and property," would be to all but the lordly master, "a rhetorical flourish!"—*Hampshire Republican.*

PINKNEY'S RESOLUTIONS.

What is the amount of these resolves? It is this, that "all petitions" &c. "relating in any way, or to any extent whatever, to the subject of slavery shall, without being printed or referred, be laid on the table." It is determining before hand that all petitions &c. relating to liberty of speech or of the press—to free discussion or the use of the mail, or to the right of petition, shall be immediately rejected, that is, be treated with contempt. This is the proposition of the representatives of a free people! This right of the people to petition, their servants have voted away. One right still remains to the people, viz: to vote them away—to vote away these unfaithful, treacherous, traitorous servants, by voting others in, who will respect their liberty and rights. If the people do not do this, they are not fit to have any rights—they are fit only to be slaves, as Gov. McDuffie said all laborers were.—*Lynn Record.*

A TEXIAN REPUBLICAN, offered for sale the other day, in Cincinnati, a LEAGUE of land in the new republic. He said he would sell it for cash, with which he intended to purchase slaves,—or that he would make a direct exchange for slaves. When the factor told him he would have no hand in such a transaction—he became silent—and in a little time vanished—"like a guilty thing."

TO THE PEOPLE OF THE UNITED STATES,

Or, to such Americans as value their Rights, and dare to maintain them.

FELLOW COUNTRYMEN!

A crisis has arrived, in which rights the most important which civil society can acknowledge, and which have been acknowledged by our Constitution and laws, in terms the most explicit, which language can afford, are set at naught by men whom your favor has invested with a brief authority. By what standard is your liberty of conscience, of speech, and of the press, now measured? Is it by those glorious charters you have inherited from your fathers, and which your present rulers have called Heaven to witness, they would preserve inviolate? Alas! another standard has been devised, and if we would know what rights are conceded to us by our own servants, we must consult the COMPACT by which the South engages on certain conditions to give its trade and votes to northern men. All rights not allowed by this compact, we now hold by suffrage, and our Governors and Legislatures avow their readiness to deprive us of them, whenever in their opinion, legislation on the subject shall be necessary.* This compact is not indeed published to the world, under the hands and seals of the contracting parties, but it is set forth in official messages—in the proceedings of the State and National Legislatures—in the proceedings of popular meetings, and in acts of lawless violence. The temples of the Almighty have been sacked, because the worshippers did not conform their consciences to the compact. Ministers of the gospel have been dragged as criminals from the altar to the bar, because they taught the people, from the Bible, doctrines proscribed by the compact. Hundreds of free citizens peaceably assembled to express their sentiments, have, because such an expression was forbidden by the compact, been forcibly dispersed, and the chief actor in this invasion on the freedom of speech, instead of being punished for a breach of the peace, was rewarded for his fidelity to the compact, with an office of high trust and honor.†

The freedom of the press—the palladium of liberty—was once a household proverb. Now, a printing office is entered by ruffians, and its types scattered in the highway, because dissonant to the compact. A Grand Jury, sworn to 'present all things truly as they come to their knowledge,' refuse to indict the offenders; and a Senator in Congress rises in his place, and appeals to the outrage in the printing office, and the conduct of the Grand Jury as evidence of the good faith with which the people of the State of New-York were resolved to observe the compact.‡

The Executive Magistrate of the American Union, unmindful of his obligation to execute the laws for the equal benefit of his fellow citizens, has sanctioned a censorship of the press, by which papers incompatible with the compact are excluded from the southern mails, and he has officially advised Congress to do by law, although in violation of the Constitution, what he had himself virtually done already in despite of both. The invitation has indeed been rejected, but by the Senate of the United States only, after a portentous struggle—a struggle which distinctly exhibited the political conditions of the compact, as well as the fidelity with which those conditions are observed by a northern candidate for the Presidency. While in compliance with these conditions, a powerful minority in the Senate were forging fetters for the Press, the House of Representatives were employed in breaking down the right of PETITION. On the 26th May last, the following resolution, reported by a committee, was adopted by the House, viz.:

Resolved, That all Petitions, Memorials, Resolutions and Propositions relative in any way, or to any extent whatever to the subject of Slavery, shall without being either printed or referred, be laid on the table, and that no further action whatever shall be had thereon. Ayes, 117. Nays, 68.

Bar with us, fellow countrymen, while we call your attention to the outrage on your rights, the contempt of personal obligations and the hardened cruelty involved in this detestable resolution. Condemn us not for the harshness of our language, before you hear our justification. We shall speak only the truth, but we shall speak it as freemen.

The right of petition is founded in the very institution of civil government, and has from time immemorial been acknowledged as among the unquestionable privileges of our English ancestors. This right springs from the great truth that government is established for the benefit of the governed, and it forms the medium by which the People acquaint their rulers with their wants and their grievances. So accustomed were the Americans to the exercise of this right, even during their subjection to the British Crown, that, on the formation of the Federal Constitution, the Convention not conceiving that it could be endangered, made no provision for its security. But in the very first Congress that assembled under the new Government, the omission was repaired. It was thought some case might possibly occur, in which this right might prove troublesome to a dominant faction, who would endeavor to stifle it. An amendment was therefore proposed and adopted, by which Congress is restrained from making any law abridging 'the right of the People, peaceably to assemble, and to petition the Government for a redress of grievances.' Had it not been for this prudent jealousy of our Fathers, instead of the resolution I have transcribed, we should have had a LAW, visiting with pains and penalties, all who dared to petition the Federal Government, in behalf of the victims of oppression, held in bondage by the slave trade, and in the present case effectually withholds it, by rendering it nugatory.

Petitions are to inform the Government of the wishes of the People, and by calling forth the action of the Legislature, to inform the constituents how far their wishes are respected by their representatives. The information thus mutually given and received is essential to a faithful and enlightened exercise of the right of legislation on the one hand, and of suffrage on the other. But the resolution we are considering, provides that no petition in relation to slavery, shall be printed for the information of the members, nor referred to a committee to ascertain the truth of its statements; nor shall any vote be taken, in regard to it, by which the people may learn the sentiments of their representatives.

If Congress may thus dispose of petitions on one subject, they make the same disposition of petitions on any and every other subject. Our representatives are bound by oath, not to pass any law abridging the right of petition, but if this resolution is constitutional, they may order every

petition to be delivered to their door-keeper, and by him to be committed to the flames; for why preserve petitions on which no action can be had? Had the resolution been directed to petitions for an object palpably unconstitutional, it would still have been without excuse. The construction of the Constitution is a matter of opinion, and every citizen has a right to express that opinion in a petition, or otherwise.

But this usurpation is aggravated by the almost universal admission that Congress does possess the constitutional power to legislate on the subject of slavery in the District of Columbia and the Territories. No wonder that a distinguished statesman refused to sanction the right of the House to pass such a resolution by even voting against it. The men who perpetrated this outrage had sworn to support the Constitution, and will they hereafter plead at the bar of their Maker, that they had kept their oath, because they had abridged the right of petition by a resolution, and not by law!

This resolution not only violates the rights of the People, but it nullifies the privileges and obligations of their representatives. It is the undoubted right and duty of every member of Congress to propose any measure within the limits of the Constitution, which he believes is required by the interests of his constituents and the welfare of his country. Now mark the base surrender of this right—the wicked dereliction of this duty. All resolutions and propositions relating 'in any way or to any extent whatever to the subject of slavery,' shall be laid on the table, and no further action whatever shall be had thereon. What a spectacle has been presented to the American people!—117 members of Congress relinquishing their own rights, cancelling their own solemn obligations, forcibly depriving the other members of their legislative privileges, abolishing the freedom of debate, curtailing the right of petition, and prohibiting present and future legislation on a most important and constitutional subject, by a rule of order!

In 1830, the New-York Legislature instructed the representatives from that state in Congress, to insist on making 'the prohibition of slavery an indispensable condition of admission' of certain territories into the Union. In 1832, the Legislature of Pennsylvania instructed the Pennsylvania members of Congress, to vote for the abolition of slavery in the District of Columbia. In vain hereafter shall a representative present the instructions of his constituents, or the injunctions of a sovereign state. No question shall be taken, on any motion he may offer, in any way or to any extent, relating to slavery!

Search the annals of legislation, and you will find no precedent for such a profligate act of tyranny, exercised by a majority over their fellow legislators, nor for such an impudent contempt of the rights of the People.

But this resolution is no less barbarous than it is profligate and impudent. Remember, fellow countrymen! that the decree has gone forth, that there shall be no legislation by Congress, in any way or to any extent whatever, on the subject of slavery. Now call to mind, that Congress is the local and only legislature of the District of Columbia, which is placed by the Constitution under its exclusive jurisdiction in all cases whatsoever. In this District, there are thousands of human beings divested of the rights of humanity, and subjected to a negotiable despotism; and Congress is the only power that can extend the shield of law to protect them from cruelty and abuse; and that shield, it is now resolved, shall not be extended in any way, or to any extent! But this is not all. The District has become the great slave market of North America, and the port of Alexandria is the Gauea of our proud republic, whence 'cargoes of despair' are continually departing.

In the city which bears the name of the Father of his country, dealers in human flesh receive licenses for the vile traffic, at \$400 each per annum; and the gazettes of the capital have their columns polluted with the advertisements of these men, offering cash for children and youth, who torn from their parents and families, are to wear out their existence on the plantations of the south. For the safe keeping of these children and youth, till they are shipped for the Mississippi, private pens and prisons are provided, and the UNITED STATES JAIL used when required. The laws of the District in relation to slaves and free negroes, are of the most abominable and iniquitous character. Any free citizen with a dark skin, may be arrested on pretence of being a fugitive slave, and committed to the UNITED STATES PRISON, and unless within a certain number of days he proves his freedom, while immured within its walls, he is, under authority of Congress, sold as a slave for life. Do you ask why? Let the blood mantle in your cheeks, while we give you the answer of the LAW—'to pay his jail fees!'

On the 11th of January, 1837, the Committee for the District of Columbia, (themselves slaveholders) introduced a bill providing that the jail fees should hereafter be a county charge. The bill did not pass; and by the late resolution, a statute unparalleled for injustice and atrocity by any mandate of European despotism, is to be like the law of the Medes and Persians, that altereth not, since no proposition for its repeal or modification can be entertained.

The Grand Jury of Alexandria presented the slave trade of that place, as 'disgraceful to our character as citizens of a free government,' and as 'a grievance demanding legislative redress'; that is, the interposition of Congress—but 117 men have decided that there shall be 'no action whatever' by Congress in relation to slavery.

In March, 1836, John Randolph submitted the following resolution to the House of Representatives: 'Resolved, That a Committee be appointed to inquire into the existence of an inhuman and illegal traffic of slaves, carried on in and through the District of Columbia, and to report whether any, and what measures are necessary for putting a stop to the same.' The compact had not then been formed, and the resolution was adopted. Such a resolution would now 'be laid on the table,' and treated with silent contempt.

In 1828, eleven hundred inhabitants of the District presented a petition to Congress, complaining of the 'DOMESTIC SLAVE TRADE' as a grievance disgraceful in its character, and 'even more demoralizing in its influence' than the foreign traffic. The petition concluded as follows: 'The people of this District have within themselves no means of legislative redress, and we therefore appeal to your Honorable body as the only body vested by the American Constitution with power to relieve us.' No more shall such appeals be made to the national council. What matters it, that the people of the District are annoyed by the human shambles opened among them? What matters it, that Congress is 'the only body vested by the American Constitution with power to relieve them?' The compact requires that no action shall be had on any petition relating to slavery.

The horse or the ox may be protected in the

* Mr. J. Q. Adams, on his name being called, refused to vote, saying, 'the resolution is in direct violation of the Constitution of the United States, and the privileges of the members of this House.'

† One dealer, John Arnold, advertises in the National Intelligencer of the 10th of February last, that he has three vessels in the trade, and that they will leave the port of Alexandria on the 1st and 15th of each month.

‡ Twelve hundred negroes are thus advertised for sale in the National Intelligencer of the 28th of March last. The negroes wanted are generally from the age of 10 or 12 years to 25, and of both sexes.

District, by act of Congress, from the cruelty of its owner; but MAN, created in the image of God, shall, if his complexion be dark, be abandoned to every outrage. The negro may be bound alive to the stake in front of the capitol, as well as in the streets of St. Louis—his shrieks may resound through the representative hall—and the stench of his burning body may enter the nostrils of the law-givers—but no vote may rebuke the abomination—no law forbid its repetition.

The representatives of the nation may regulate the traffic in sheep and swine, within the ten miles square; but the SLAVES of the District may be laden to suffocation with human cattle—the horrors of the middle passage may be transcended at the wharves of Alexandria; but Congress may not limit the size of the cargoes, or provide for the due feeding and watering the animals composing them!—The District of Columbia is henceforth to be the only spot on the face of the globe, subjected to a civilized and christian police, which avarice and malice may with legal impunity inflict on humanity whatever sufferings ingenuity can devise, or depravity desire.

The flagrantness of this resolution is aggravated if possible by the arbitrary means by which its adoption was secured. No representative of the People was permitted to lift up his voice against it—to plead the commands of the Constitution which it violated—his own privileges and duties which it trampled—the claims of justice and humanity which it impiously outraged. Its advocates were afraid and ashamed to discuss it, and forbidding debate, they perpetrated in silence the most atrocious act that has ever disgraced an American Legislature.*

And was no reason whatever, it may be asked, assigned for this bold invasion of our rights, this insult to the sympathies of our common nature? Yes—connected with the resolution was a preamble explaining its OBJECT. Read it, fellow countrymen, and be equally astonished at the impudence of your rulers in avowing such an object, and at their folly in adopting such an expedient to effect it. The lips of a free people are to be sealed by insult and injury!

Whereas, it is extremely important and desirable that the CITIZENSHIP on this subject should be finally ARRESTED, for the purpose of restoring tranquillity to the public mind, your committee respectfully recommend the following resolution.

ORDER REIGNS IN WARSAW, over the liberties of Poland, was announced to the world. When the right of petition shall be broken down—when no whisper shall be heard in Congress in behalf of human rights—when the press shall be muzzled, and the freedom of speech destroyed by gag-laws, then will the slaveholders announce, that TRANQUILLITY IS RESTORED TO THE PUBLIC MIND.

Fellow countrymen! is such the tranquillity you desire—is such the heritage you would leave to your children? Suffer not the present outrage, by effecting its avowed object, to invite farther aggressions on your rights. The chairman on the committee boasted that the number of petitioners the present session, for the abolition of slavery in the District, was only 34,000! Let us resolve, we beseech you, that at the next session the number shall be a MILLION. Perhaps our 117 representatives will then abandon in despair their present dangerous and unconstitutional expedient for tranquillizing the public mind.

The purpose of this address is not to urge upon you our own views of the selfishness of slavery, and the safety of its immediate abolition; but to call your attention to the conduct of your rulers. Let no one think for a moment, that because he is not an abolitionist, his liberties are not and will not be invaded. We have no rights distinct from the rights of the people. Calumny, falsehood, and popular violence, have been employed in vain, to tranquelize abolitionists. It is now proposed to soothe them, by despoiling them of their constitutional rights; but they cannot be despoiled alone. The right of petition and the freedom of debate are as sacred and valuable to ourselves, as the rights of others, as they are to ourselves. Can the Constitution at the same time secure liberty to you, and expose us to oppression—give you freedom of speech, and lock our lips—respect your right of petition, and treat ours with contempt? No, fellow countrymen! we must be all free, or all slaves together. We implore you, then, by all the obligations of interest, of patriotism, and of religion—by the remembrance of your fathers—by your love for your children, to unite with us in maintaining our common, and till lately, our unquestioned political rights.

We ask you as men to insist that your servants acting as the local legislators of the District of Columbia, shall respect the common rights and liberties of humanity. We ask you as freemen, not to permit your constitutional privileges to be trifled with, by those who have sworn to maintain them. We ask you as Christian-men, to remember that by sanctioning the sinful acts of your agents, you yourselves assume their guilt.

We have no candidate to recommend to your favor—we ask not your support for any political party; but we do ask you to give your suffrages hereafter only to such men as you have reason to believe will not sacrifice your rights, and their own obligations, and the claims of mercy and the commands of God, to an iniquitous and mercenary COMPACT. If we cannot have northern Presidents and other officers of the general government except in exchange for freedom of conscience, of speech, of the press and of legislation, then let all the appointments at Washington be given to the south. If slaveholders will not trade with us, unless we consent to be slaves ourselves, then let us leave their money, and their sugar, and their cotton, to perish with them.

Fellow countrymen! we wish, we recommend no action whatever, inconsistent with the laws and constitutions of our country, or the precepts of our common religion, but we beseech you to join with us in resolving, that while we will respect the rights of others, we will at every hazard maintain our own.

In behalf of the American } Executive Committee.
Anti-Slavery Society.

Arthur Tappan, William Jay, Jos. Rankin, Lewis Tappan, S. S. Jocelyn, S. E. Cornish, Joshua Leavitt, Abraham L. Cox, Amos A. Phelps, La Roy Sunderland, Theo. S. Wright, Eliza Wright, Jr.

* A debate was allowed on a motion to re-commit the report, for the purpose of preparing a resolution that Congress has no constitutional power to interfere with slavery in the District of Columbia; but when the sense of the House is to be taken on the resolution reported by the committee, all debate was prevented by the previous question.

THIRD ANNUAL REPORT.

We have received the Third Annual Report of the American Anti-Slavery Society, which, according to the Boston Recorder, Mr. Somebody and his relations did not like when it was read at New York. All true abolitionists will regard it as an admirable document, alike creditable to the head and heart of Prof. Wright, and worthy of the sacred cause of liberty.

The Report alludes to the memorable riot in Boston on the 21st of October last, in the following manner:

* Whoever has read, with any degree of candor, the Report of the Boston Female Anti-Slavery Society, entitled 'Right and Wrong in Boston,' cannot have

failed to admire the good providence of God in raising up a Society, in every way so well qualified to stand the brunt against the enemies of human nature. That society, while the enemy were singing psalms over the great Faneuil Hall meeting, and rejoicing over the offer proceeding to be held in Congress Hall, on the 14th of October. The time was their constitutional one, and the place the only public one, (with one exception) that was left to their choice in the city. The announcement was received with the utmost indignation by the friends of slavery. They professed to regard it as a piece of unparalleled effrontery, that a female society should presume to hold a meeting after all they had done to put down abolitionism; and especially that their intention should have been openly proclaimed from some of the pulpits. The proprietor and lessee of the Hall were frightened, lest their property should fall a sacrifice to the fury of the mob, and withdrew their permission to use it for the meeting. Thus shut out, the ladies postponed their meeting till further notice. The week following, it was announced that it would take place on the 21st of October, at the room of the Massachusetts Anti-Slavery Society, at 3 o'clock, P. M. The ladies were informed of the certainty that their proceedings would be violently interrupted. But they were true to the cause, true to themselves and their children. They met, surrounded by a mob of 5,000 persons—said by some of the daily newspapers to have been 'gentlemen of property and standing,' but who violently assaulted the room, with curses and imprecations, and with the aid of those who should have protected it, and punished them, forced the meeting to adjourn to a private house. Not content with this glorious achievement, this gentlemanly rabble laid violent hands upon Mr. Garrison, Editor of the Liberator, who, during the attack upon the ladies, had been writing in an adjoining room. He was stripped of a part of his clothing, and dragged through the streets, bound with a rope. By the collision of friendly hands, he was taken before the Mayor of the city, whose protection—poverty would wonder to be told—consisted in committing him to prison.

Here we see the rebel and protection afforded to the South by the Faneuil meeting. By that meeting, the public press, and the gatherings of property and standing, were taught to regard the abolitionists as the worst enemies of their country, who must be silenced. Of course, if they would not deter to the majesty of that august assembly, and obey its solemn mandates, inasmuch as there was no law applicable to their case, what else could be done than to apply brute force without law? And what, after all, was the amount of consolation obtained for the slaveholders by these 5,000 respectable and accomplished men and women, who were assembled to place of more security, where several members were added to their number. The whole amount of the victory claimed over Mr. Garrison is, that he turned deadly pale—as he doubtless would have done had he fallen defenceless among a gang of hungry wolves; but it is not pretended that he recanted his opinions any more in the one case, than he would have done in the other! The Female Anti-Slavery Society is now stronger and freer than ever. Its 'Right and Wrong in Boston' has placed the 'gentlemen of property and standing' on the page of history so effectually, that they already enjoy the verdict of posterity as vile sycophants, and graceless disturbers of their country's peace. Mr. Garrison is still the Editor of the Liberator, nor has that print abated a particle of its holy indignation against oppression, nor neglected any opportunity to rebuke the tools of oppressors, nor are we aware that it has lost a single subscriber.†

* Even this miserable ground of triumph is taken away, by the testimony of unimpeachable eye-witnesses, who saw the whole.

IMPORTANT FROM MEXICO.

[From the New Orleans Bee, June 20th.]

Through the politeness of Capt. Dickinson, of the schooner Halcyon, that arrived yesterday from Matamoros, we have received journals from that place to the 6th inst.

Verbally we have been informed, through our news collector, by the captain and a passenger, that General Urrea had been appointed generalissimo of the Mexican Army against Texas; and that the Mexican Congress and government had resolved to abandon Santa Anna to his fate. The latter however may be doubted, as we have a proclamation of Urrea, dated Matamoros, June 5th, who entitles himself 'general of brigade,' and commanding the reserve division of the Mexican army.

It is also reported that he had been authorized to raise an army of 15,000 men; and that \$600,000 had been raised in one day by subscription in the city of Mexico to equip them—the loans or donations to the government still continuing. An expedition under general Cortez, consisting of 5000 men, had arrived at Saltillo; and another of 3000 under Gen. Velazco was to have disembarked from Vera Cruz for Copano, but had delayed in consequence of 400 T. xians having taken possession of the latter place.

General Filisola had received positive orders from the Mexican government to cease retreating, to recruit his forces, and again oppose the Texans in conjunction with Urrea. The latter has established his headquarters at Matamoros, and has with him 3000 men—Filisola will be stationed in the west.

Two Texian officers had arrived at Matamoros, to negotiate for an exchange of prisoners.

The President (pro tempore) of the Republic to the warriors of the Mexican army.

SOLDIERS.—One of the events very frequent in our history, has been the power of the enemy to our independence, the heroic conqueror of Tampico, the president of the republic, your general in chief, the idol of our hearts the immortal SANTA ANNA. Excited by the ardor of glory, and a vehement desire to terminate the campaign by one blow his excellency escorted a petty force of the army which remain untouched; and this force having been beaten by superior numbers, this illustrious genius whose exploits form the most brilliant page of our history, has lost his own liberty in endeavoring to secure that of his country.

Our mourning has commenced; the fatal day of the 21st April, and since then, displays the vengeance that should prevail in all Mexican hearts. Soldiers, your grief is immense; but it will not be useless. For the liberty of the President and for the honor of the nation, they will be boundless; and my desire is to employ them without restriction, without delay, without hesitation; for I know my duty and will fulfil it. Mortal to the enemy of our country! The foreign will be vanquished, and the domestic exemplarily punished, if any such shall dare to assist in this sacred war of the country, the criminal desires of the Texian rebels.

Friends! A momentary adversity should not discourage the constant protection of our rights. To you, soldiers—you who have proved the vicissitudes of fortune, to leave to the world the remembrance of virtue, honor and courage; and in invoking the providence who rules the destiny of nations, march to avenge God, your country and your president. JOSE JUSTO CORRO. Mexico, 19th May, 1836.

Congress.—The sitting of Saturday evening continued till about five o'clock on Sunday morning. How much was gained by this trespass upon holy time, may be inferred from the fact that no business was done after three o'clock, in consequence of an unpleasant occurrence, which involved a question of a violation of order by a member of the House, and which, after debate, ended in a unanimous vote of censure of that member. The two Houses were to meet on Monday morning at 8 o'clock, for a final adjournment, and it was thought possible that by a suspension of the rules, a few more bills might be got through.

COMMUNICATIONS.

CONGRATULATORY EPISTLE TO HIS EXCELLENCY, GOV. M'DUFFIE OF SOUTH CAROLINA.

Palace of the Cæsars, St. Petersburg, Russia.

Well Beloved Brother:

It was with no ordinary emotions of pleasure that I hailed the reception of your splendid message on SLAVERY. Accept my thanks, dear brother, for the ability with which you defended the principles upon which my government is founded. You say that slavery 'is the foundation of your Republic.' The knowledge of this fact affords me much pleasure, as it proves a delightful affinity between us—for slavery is also the foundation of the Russian despotism. Your country is rapidly adopting the sublime principles of abolitionism, and I shall soon do myself the pleasure of giving you a personal visit.

In this country when we find our slaves too many and unruly, we send them off to Siberia. You have been initiating our example, by colonizing Liberia and Texas. It will make you an excellent reservoir for the surplus.

With fraternal affection,
THE EMPEROR OF RUSSIA.

REPLY.

Council Room, Charleston, S. C.

Most sublime and excellent Autocrat of all the Russias:

It was with the most profound feeling of unworthiness that your slave received the epistle which your highness vouchsafed to send him. We rejoice with you in the return of this recent nation back to the holy principles to which your imperial majesty is pleased to allude. As a proof of this, we need but compare the past with the present. In 1776, England put a three penny tax upon tea. Our fathers with a shout of indignation that made the world ring again, flew to arms. They killed thousands to save three pence on a pound—now we hold two millions of manacled, holy-robbed, wife-robbed, children-robbed beings, and the nation says 'RIGHT!' Then the Priests sustained LIBERTY from the Bible—they now support SLAVERY from it. Then, the declaration that 'all men are born free and equal,' was answered by the voice of millions, from Maine to Georgia, in one universal pean; now it is alluded to, obliquely, as a merely 'rhetorical flourish.' Then the man who dared to utter a syllable in defence of our heavenly-ordained political doctrines, was denounced as a traitor—now, he is the recreant who speaks for liberty. Every thing goes well.

Your Imperial Majesty intimates an intention to visit this country. May a humble slave suggest that this land would furnish your Majesty a most eligible permanent residence! Your own subjects are becoming too free. We will send them our obsolete Declaration of Independence, and Constitution, and a large number of old portraits of such rebels as Washington and Lafayette.

We will prepare for your Imperial Majesty's Palace, a venerable building called FANEUIL HALL. It has already been formally dedicated to the Genius of Slavery. We have an observatory for your Majesty, half finished, on Bunker's Hill. Our Colleges have been closed, and our Churches padlocked and double-barred against the admission of the principles of liberty. The professors and clergy are all ready to bend the knee to the sublime government of your Majesty.

There is a miserable serf here by the name of Garrison, who with a rabble of others, will have, upon your Majesty's arrival, to be sent to Siberia. They are crazy with the exploded notions of independence.

With profound deference,
I am your Majesty's slave,
GEORGE M'DUFFIE.

'SLAVE LABOR PRODUCTIONS.'

FRIEND GARRISON:

In thy paper of the 18th inst. I find an article, headed 'Slave Labor Productions,' and signed William Jay, the reading of which produced sensations that cannot be disposed of, to my own satisfaction, without attempting a reply; and this I choose to lay before the public through the same medium; although for me to animadvert upon the remarks of so eminent a man as the worthy author of 'An Inquiry,' &c. may be like lighting a taper at mid-day, to add to the light of the Sun.

It is cause of regret that these two eminent, powerful, and efficient advocates of our common cause, should, at this time of day, have to join issue before the public on so important and so plain a case as the subject embraced in the resolution submitted to the Anti-Slavery Society by Gerrit Smith, and objected to by Judge Jay in the article alluded to above. And yet, an open, plain avowal of our objections to sentiments advanced by any man, of whatever station or rank, is, in my view, no mark of disrespect or want of friendship. I shall therefore be plain with friend Jay, after the example set by him in respect to the passage of the resolution.

First, then, as the judge indulges a hope that the supporters of the resolution 'were not fully aware of the objections to which such an assumption was liable,' so, I indulge a hope that, ere now, he has become fully sensible of his error in protesting against the earnest, though mild and affectionate invitation contained in the resolution, and terminating it in an assumption, a breach of faith, and an unconstitutional exercise of power. Because to me it is clear, it merits neither of these appellations, for how often do we appeal to the Declaration of Independence as evidence of what rights were inalienable. And what says the Declaration of the Anti-Slavery Convention of 1820—'We shall encourage the labor of free men over that of slaves by giving a preference to its productions.' And again the signers say, 'Pledging ourselves that under the guidance and by the help of Almighty God we will do all that in us lies (consistently with that Declaration) to overthrow this most execrable system' (Slavery). 'Come what may to our persons, our interests, or our reputation!'

Could this pledge be fulfilled with doing less than is done in adopting the resolution? And the members of most auxiliaries are pledged by language somewhat similar; and many stronger resolutions than that under notice have been adopted by those Societies on the same subject. Unconstitutional! What! To invite the members to examine a subject for themselves unconstitutional? A subject too, that, according to JAY, involves 'an important and disputed principle.' Surely a subject both 'important' and 'disputed' should be examined and that 'disputed and properly fully.' I next find (as also in other parts of this anomalous production) allusions to 'trespassing on the rights of others'—'an attempt to coerce the opinions of others'—and querying whether it can be that any men have the moral right to oppose

* See the Messages of the Governors of New-York and Connecticut, the resolutions of the New-York Legislature, and the bill introduced into the Legislature of Rhode Island.

† Churches in New York attacked by the mob in 1834.

‡ See two cases within the last twelve months in New Hampshire.

§ Samuel Beardsley, Esq., the leader of the Utica riot, was shortly afterwards appointed Attorney General of the State of New-York.

|| Office of the Utica Standard and Democrat newspaper.

¶ See speech of the Hon. Silas Wright in the U. S. Senate of Feb. last.

make others responsible for doctrines they do not believe, in a manner that must be taken by all readers to be "insinuations," if not assertions, that the mover and supporters of the resolution, or the meeting in adopting it, made such attempts at coercion, trespass and assumption—to which I shall reply but briefly, and say that it appears to be gratuitous and without proof and looks ungenerous. True, he says, "Mr. Smith's resolution was intended to intimate that it is sinful to deal in slave products, and this intimation is officially given in the name of the American Anti-Slavery Society." But is that any evidence of an attempt to make others accountable for doctrines they do not believe any more than a judge attempts to make a jury accountable for what they do not find, or understand, or believe, when he relates to them the intimation that have been given before the court, and enjoins them to examine carefully, whether the prisoner is "innocent" or guilty, and goes so far as to declare his own opinion as to their verdict.

In the selection of comparisons for illustration and proof of his positions in regard to free discussion and the promulgation of opinions, he appears to have been peculiarly unfortunate. For what connection has the election of a political candidate with distributing the Bible among the nations of the earth? Or how will the Temperance reformation be advanced by the use of water as a baptism in any way or by rejecting it altogether?

I freely admit the implied contract spoken of; and that the society, and its members are thereby bound to abstain from any act not warranted, and, (as a society) may not labor to promote any object not contemplated by the constitution. But a reference to the constitution, with what I have already said of the declaration and pledges made, will show that all lawful and peaceable means to promote the abolition of slavery, were contemplated, and this encouragement to free labor specifically.

But admitting for present purposes, that that "constitution is as void of any reference to" these means, "as of any reference to the doctrine of universal salvation," as friend William admits. Then attach his demand of the right of the Society to suggest to its members topics for examination not recognised by the constitution, with what he has said before, of individual members being bound to maintain the opinions and promote the objects which were avowed by the Society when he entered it—and as a member of such Society may support no other opinion, or propose no other object, or means, as his complaint of G. Smith's action clearly proves him to mean—and admit all these assertions to be true, and where shall we have all associated or organized bodies? Why, completely stationary; as incapable of making any advances or improvements as the everlasting hills. No constitution or confession of faith could ever be altered, because individual members could make no motion leading to such a result, and societies have no right to suggest to later members topics for examination—consequently no decision could ever be made.

I will not pretend that an Anti-Slavery Society might rationally if lawfully invite abolitionists to examine the subject of "sprinkling in the administration of baptism" for the reason before given—that baptism has nothing to do with Abolition and abolitionists, as such, have nothing to do with baptism. And here let me ask: "Will it be pretended" that a religious society practicing sprinkling might not lawfully invite its members, "diligently and prayerfully" to examine the question whether they could innocently sanction the practice in future? Nothing but bigotry could excite any alarm or objection to such investigation even in the minds of those in favor of the practice, because in their view it was founded in truth and would abide the test. And here I am unexpectedly brought to the necessity of comparing the extreme sensibility of our worthy author (at the suggestion of the resolution) to the sensibility manifested by Southerners, at the proposition to discuss and examine the system of slavery. And what do abolitionists say to this? Why, it is certain evidence of their consciousness of the rottenness of the system, and its inability to endure investigation; and hence they find their craft in danger. For if the great goddess Slavery should be found to be only an idol, (not only of men's hands but of their passions, Pride, Avarice and Cruelty,) at whose shrine would but these come to worship, true Christians would not buy their shames. And perhaps if the word consistently had been substituted for *innocently*, this sensibility at the "insinuation" of *stultus*, would not have been elicited. And by the way the resolution is so taken; whether consistently with our doctrine and pledges we could "ordinarily use," &c. such articles,—if not, of course not innocently, and they should be abandoned, not on account of their sinfulness *merely*, but because of the direct connection with the object of these associations.

Friend Jay has much to say against requiring an assent to opinions. But, (after referring to his own admission that it contains no requisition,) let me tell him, that opinions, however correct, are worthless unless reduced to practice, and that the act alone is alluded to, and not the opinion. For did the practice of all abolitionists accord in this particular, with their opinions, we should find ten abstinent from slave productions where we now have one. But the difficulty does not rest there. And these two are not unfrequently found on that account pleading for its innocence, while in another breath they will admit the consumption of the produce to be the foundation and support of the whole system of slavery with all its enormities.

Having noticed most of our author's assertions and "insinuations" against the right of the Society to put forth subjects to its members for examination and of members to propose resolutions not named in the Constitution, in conclusion I will say, that these sentiments, with the assertion that the doctrine of the resolution is repudiated, have been given to the public, through the columns of a widely circulating paper, in the name of William Jay.

Now the public, (not abolitionists) may suppose the principles of so eminent an abolition author, are the principles of abolitionists generally,—yet the daily acts and acknowledgments of thousands of these, are in direct opposition to this newly avowed doctrine. Are these practicing a fraud on community by declaring what they do not believe? or has a prominent individual, with the purest intentions but without due consideration, in the name of an officer of the Society, set forth a principle to which not one in twenty of its members would assent.

"We are engaged in a great and holy cause; let us take care, lest in the ardor of our desire to avoid giving offense to the craftsmen who make shames for the goddess, we wound the cause, and thereby wound thousands of its most devoted advocates. I know nothing of the numbers present at the meeting adopting the resolution, nor who supported or opposed; neither have I ever seen the face of Gerrit

Smith or William Jay, but from common report, and from their own writings and speeches, have formed an exalted idea of their characters, as being talented and uncompromising advocates of what they believe to be right, and have thus spoken from a sense of duty to the cause of freedom and with feelings of friendship for all that are conscientiously engaged in its support.

SAMUEL KEESE.

Peru, Clinton Co. N. Y. 6th mo. 25th, 1836.

ANNUAL MEETING OF THE FALL RIVER A. S. SOCIETY.

The meeting was held at the Congregational Church, for the choice of officers at one o'clock, P. M. July 4, 1836.

The following persons were chosen officers for the ensuing year.

Nathaniel B. Borden, President.
Rev. Asa Bronson, Vice President.
John Paul, 2d Vice President.
Edward Pratt, Corresponding Secretary.
Henry A. Newhall, Recording Secretary.
Richard C. French, Treasurer.
Dr. Benj. B. Sisson,
Gilbert H. Durfee,
Azariah Shove,
Leander P. Lovell,
Abram Bowen,
Board of Managers.

Adjourned till after the public exercises.

ORDER OF EXERCISES.

At a public meeting holden at 2 o'clock at the same place.

- I. Select portions of Scripture, by Rev. Asa Bronson.
- II. Prayer, by Rev. S. Raymond.
- III. Hymn, by Oliver Johnson.
- 'Hark! a voice from heaven proclaiming.'
- IV. Reading of the Declaration of the National Anti-Slavery Convention, by Rev. Asa Bronson.
- V. Address, by Wm. Lloyd Garrison.
- VI. Prayer, by Rev. A. Bronson.
- VII. Hymn,—[Old Hundred.]
- 'From all that dwell below the skies.'
- VIII. Benediction.

The exercises of the Anniversary were truly interesting and the performances of the choir, unusually effective and admirable.

The Address of Mr. Garrison gave general satisfaction, and commanded great attention from a numerous and highly respectable audience; many of whom, who came with prejudiced feelings, went away instructed and convinced. Mr. G. certainly acquitted himself well, and has awakened a new interest in behalf of the Anti-Slavery cause; and we trust that the good seed, so faithfully sown, will produce a plentiful harvest, and eventually secure the co-operation of the wise and good in this community. Fall River is true Anti-Slavery ground, and the principles upon which we stand need but to be fully known, and a host would come up to the help of the oppressed with an irresistible array of moral influence. The cause is fast gaining the credit of being a *christian* cause; and the day is drawing nigh when it will be hailed and venerated as the peculiar cause of God. After the address a collection was taken amounting to \$6 dollars.

At the adjourned meeting of the Society the following resolutions were offered and passed unanimously:

Resolved, That we have occasion to rejoice this day at the success of anti-slavery principles, and the extensive diffusion of light and interest on the subject of human bondage; and believing that the finger of an overruling Providence has hitherto guided these efforts, we hereby render thanks to God; and renewedly hope to see the day when all men, without distinction of color, shall hail this Anniversary as a Jubilee.

Resolved, That as American freemen, we can no longer consistently celebrate the day which gave birth to our liberties, until the day of Freedom dawns upon the oppressed in our land.

Resolved, That the war against Slavery is a moral conflict, and those who are waging it against such fearful odds, will, ere long, be sustained by the influence of the combined energies of Religion and Philanthropy.

Resolved, That we place full confidence in the frank admission of influential Southern men, that they fear, alone the moral influence of Anti-Slavery Associations.

Resolved, That the right of free discussion is of more value to American freemen than the preposterous right of slavery; and they should frown upon all attempts to establish the latter at the expense of the former.

Resolved, That Religion and Reason teach that slavery is a moral subject; and no assumed right of property in man, or human laws which infringe those of God, can counteract the permanent obligations incumbent upon all to observe the golden rule; and to remember those in bonds as bound with them.

Resolved, That we feel impressively admonished of the blighting influence of Slavery upon the American character, as we revert to the popular murders committed at Vicksburg on the 4th of July—the extensive prevalence of Lynch Law, practiced almost invariably upon guiltless men—the riotous disposition of the community, contaminating all ranks, and rising above all law—the muzzling of the press—the wrongs of the Indians—the awful tragedy of burning alive colored men, which has recently been acted in three States, and especially the criminal impunity of the public mind respecting these atrocious outrages of human depravity.

Resolved, That in view of the oppressed, degraded condition of the colored race, Christians ought to be impressed with the solemn admonition of our Saviour, as Judge of the world, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me."

Resolved, That in carrying forward this great and benevolent enterprise, the only means to be used, are those which are in accordance with the example of our Saviour.

Resolved, That we ardently hope to see the day when our whole country shall respond to the eloquent sentiment of President Mays, "on whatever part of God's creation a human form pines in vain, there Americans drop their tears."

Resolved, That the recent attempts which have been made to prevent free discussion, and annihilate the liberty of the press, rights which lay at the very foundation of our republican institutions, call most imperiously upon every lover of his country to come to the rescue; and upon every abolitionist to stand fast to his principles, and having done all, to stand, for in God we hope.

Resolved, That the thanks of this Society be presented to Wm. Lloyd Garrison for his very interesting and apposite Address.

Attest, ASA BRONSON, President.

H. A. NEWHALL, Rec. Secretary.

THE ANNIVERSARY OF THE AMERICAN UNION.

No. IV.

If the Priests and Levites on their return, had found the Samaritan with the man who fell among thieves in his arms, pouring into his wounds oil and wine, (kindness and encouragement) and withal uttering in no suppressed voice "hard words and harsh language" against the thieves, how would their righteous souls have been vexed within them—how would they have disliked his measures—how would they have been disgusted with his spirit—how would they have been pointed out "a more excellent way"—in particular, they would have taught him from their own abundant experience how to "TALK" concerning a subject on which it is so difficult to speak wisely.

We have a Society to carry these troublesome strangers out of the country. Why do you interfere to induce them to stay here? If you interfere, the thieves will treat the strangers who fall in their way, worse than ever—they say they will—you are the strangers worst enemy—the thieves always treat strangers as well as they can, and only rob and wound them in the most liberal, tender and affectionate manner—it does not hurt them much, they are used to it, and are fit for nothing else.

The Samaritan answers and says—"You are almost as bad as the thieves." [The Samaritan was greatly mistaken; they were ten times as bad as the thieves. There was some honor among them, and many of them were chivalrous, and even generous and kind hearted, in spite of their profession, in which they had been brought up from their youth, having been taught to consider it the most high minded and honorable of all professions.]

"How he abuses our best men," says one.

What a "ferocious bloodhound" he is, says another.

He is a foreigner, says a third, he is "altogether born in sin," and does he come here to "teach us" our duty?

He is a most unmanly fellow, says a fourth, he is not half so polite and agreeable as many of the thieves with which I am acquainted.

Said a fifth, if the thieves should come and kill him for interfering, he would be the most to blame.

Keep cool, said a sixth, in the Samaritan, don't you see how cool we are. If you will wait patiently and calmly 200 years, and co-operate with the thieves, this robbing and murdering which seems to trouble you so much, will be over. We are as much against robbing and murdering in the abstract, as you are.

As the Priests and Levites went by the inn where the stranger was lodged, they told the host that they greatly doubted if the Samaritan would ever pay the sums for which he stood pledged, and they all agreed that they would have nothing to do with relieving those who fell among thieves, as long as such fellows as the Samaritan were the "leaders."

A FRIEND OF THE AMERICAN UNION.

BOSTON.

SATURDAY, JULY 9, 1836.

LETTER FROM THE EDITOR.

PROVIDENCE, JULY 5, 1836.

MY DEAR KNAPP:—

Yesterday, (for the sixtieth time) the people of this vain and vaunting country prepared themselves afresh, in the presence of the world, by calling God to witness that they are a free people, that they abhor tyranny, and that they hold it to be a self-evident truth, that all men are created equal, and possess an inalienable right to liberty. O, the solemn farce, the comic tragedy! What a mingling of spurious patriotism and brazen hypocrisy, of glaring falsehood and open blasphemy! What ringing of bells, what waving of banners, what thundering of cannon, what blazings of bonfires, what long processions, what loud buzzes, what swarming speeches, what sumptuous dinners, what alcoholic toasts, what drunken revels! All in grateful and honorable observance of the Fourth of July! Ah! and what crushing of intellect, what polluting of virtue, what marring of God's image, what bleeding of humanity, what yoking of new-born existence—what sighs, and groans, and lacerations, and robberies, and crime—all on the Fourth of July! A free country—and every sixth man on the soil a slave! Free—and our Capital the chief rendezvous of human fleshmongers, and the head quarters of despotism! Free—and the liberty of speech taken away even from northern freemen in one half of the Union! Free—and domestic slavery proclaimed to be "the cornerstone of our republican edifice!" Let Bedlam laugh, let Pandemonium howl exultingly! A *christian* country—and the whole owned to over a million and a half of its inhabitants! woman bleeding under the lash of the savage slave-driver! the marriage covenant annulled! human families sold, and separated like swine in the market! The pride of thy heart has deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in thy heart, who shall bring me down to the ground! Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

But yesterday was not wholly given up to desecration. Many of the true disciples of Jesus were agonizing in prayer over the GREAT ABOMINATION, that threatens destruction to all that is valuable in freedom, and precious in Christianity. The pulpit, in very many instances, was faithful to its trust. Many an assembly was convened to learn what they might do towards breaking the yoke of bondage, and setting the American captive free. Many an advocate was found to lift up his voice on the side of justice, mercy, and equality, and to rebuke the nation for its exceeding wickedness. Many new volunteers enrolled themselves under the banner of immediate emancipation, thus truly remembering those in bonds as bound with them. And many a free-will offering, from the widow's two mites to the rich man's munificent gift, was cast into the treasury of bleeding humanity, to carry on the work of physical and spiritual redemption. We have reason to believe, that a mighty impulse was given to our noble cause, yesterday, through the free States. What thought the wicked plotters against the just, and gasped upon him with his teeth? "The Lord shall laugh at him; for he seeth that his day is coming."

Among the anti-slavery speakers, yesterday, were our faithful coadjutors, S. J. May, at Hampton, Ct.; C. C. Burleigh, in Paquetucket, R. I.; N. S. Southard, in Scituate, Mass.; and Rev. John Blain, in this place. Mr. Blain's discourse is spoken of very highly. His theme was the guilt of the Church, incurred by its connection with slavery. I perceive that the Rev. Mr. Fitch, of Boston, was to deliver an address in Pine Street meeting-house. Judging from his brave and eloquent remarks at the New England Convention, I presume it must have been peculiarly excellent. Some of our brethren must send us an account of the manner in which they observed the day in their several towns and villages.

It was my privilege, by the kind invitation of the Fall River Anti-Slavery Society, to address a large and attentive audience in that town, yesterday afternoon, in the Rev. Mr. Fowler's meeting-house. At the close of my remarks, a collection of thirty-six dollars was taken up, and several new members were added to the Society, among them, the Methodist minister of F. R. In the evening, I had the happiness of attending the first annual meeting of the Female Anti-Slavery Society, in the Baptist meeting-house, (Rev. Mr. Bronson's,) at which a Report was read, and remarks made by myself and others. Some new additions were made to this Society. The abolition of the Baptist church is evidently of a pure and decided character, from the fact, that slaveholding professors are excluded from their pulpits, and slaveholding professors from their fellowship. Their pastor, Mr. Bronson, is a laborious, faithful, fearless watchman.

This was my first visit to Fall River. Its location was to me unexpectedly beautiful and attractive, and its appearance flourishing and impressive. What has made that populous village what it is? Human industry, animated by the hope of a just reward—Free Labor, compensated according to the voluntary contract between the employer and the employed—Liberty, throwing her protection around all its inhabitants, and placing them all on the broad level of Equal Rights. A very kind reception was given to me, the memory of which will be long and gratefully cherished in my heart. Never did I see the Fourth of July observed in so orderly and appropriate a manner in any other place. Not a single banner was unfurled to the breeze—at least, I saw none—no cannon roared—quite a prevalence in the streets—and there seemed to be a general consciousness that, while millions were enslaved in

our midst, it would be something worse than mockery to celebrate the day with pomp and show. In the forenoon, a temperance address was delivered, and in the afternoon, our cause was advocated, as mentioned above. During the previous night, some unknown but patriotic artist, (rejoicing in his liberty,) with considerable labor, but not much skill, made an effigy of straw, and suspended it upon a post in Main Street, to which was fastened a label containing these condemnatory words—"Garrison, the abolitionist; a fit subject for the gallows." This man of straw proved better than a town crier to urge all good citizens to attend our meeting in the afternoon. He brought many to hear and see, who else might have remained at home. I am much obliged to him, for he enabled me to put up the celestial goddess of Liberty in his stead, in the presence of the people.

My esteemed friend Harvey Chase, gave me a free conveyance to Providence this morning in his carriage; and this afternoon, I was invited to attend a meeting of the Ladies' Anti-Slavery Society, and was happy to comply with the invitation. Truly, "Woman is in the field!"

I wish to acknowledge, at the hand of Mr. Charles Wilbur, of Little Compton, R. I., the receipt of \$43.42, contributed by himself and other friends in that place, to liquidate the outstanding debt of the Liberator,—a debt incurred when we were struggling without means and without patronage, to wake up a nation from its sleep of death. We must show our gratitude to these kind donors, by our faithful adherence to the cause of righteous liberty.

Hastily, but heartily yours,

WM. LLOYD GARRISON.

ANTI-SLAVERY CELEBRATION OF JULY 4TH, IN PINE STREET CHURCH.

The friends of immediate abolition, who united in this celebration, can testify, that it is better to weep with those who weep, than to rejoice with those who rejoice, on this day of our glory and our shame.

It was most encouraging and animating to witness the throng of the faithful, who came up in solemn assembly, their hearts ennobled by the Christianlike sentiment, "Freedom itself is not sweet to us, while our brethren are in bondage."

The services commenced with the hymn of Montgomery, "Hail to the Lord's Anointed," &c., sung by the full and harmonious choir of the Pine Street Church.

Prayer, by Rev. Charles Fitch, Pastor of the Free Church. The Declaration of Independence was read by A. Walker, Esq.; and on its fundamental principle of the equality of all men, Mr. Fitch based his manly and noble oration. We had no reporter in the house, and are therefore unable to give any sketch of it to our readers, but we trust it will be published for the edification both of the friends and the foes of our cause. A more faithful and complete exposition of the principles and purposes, and measures of abolitionists we never had the satisfaction of hearing. The Orator's theory, tone, and gesture, was instinct with that love of man, which is the only sufficient evidence of love to God, and devotion to the advancement of the Kingdom of the Redeemer.

At this time, when so many are tempted not only to cast off the fear of God, but to *restrain prayer* before him—when it is to be lamented, that of the numberless orators of the day, few would dare to remember the oppressed. It was truly refreshing to hear the fearless emphasis with which the second hymn was read:—

We pray for slaves, to whom thy word Of light and love is never given, &c.

The advocates of immediate emancipation, in this city, will long treasure the remembrance of these interesting services.

WHAT IS IN THE WIND?—When the Commercial Gazette allows a colored man to come "between the wind and white nobility"—

But after all, the most interesting spectacle consisted of the multitude of people, who all day thronged the Common and Malls, moving about in all directions, enjoying exemption from the labors and cares of business, and including the cooling breeze. We doubt whether the Common ever before contained so many people at a time—Men, women, and children, of both sexes and of all ages and complexions, seemed to have congregated to see and be seen, and to exist in the proud consciousness of being members of an independent Republic. There was a time, when a certain portion of the assembled sovereigns used to exult in their aristocratic notions, by waving a waft of externation from the limits of the commonwealth, and the blacker of their skin, as their party were worth for of the sable race to enter the common on an arduous election day, or on the 4th of July. It was deemed sufficient grace to allow them to enjoy "nigger lecture." But of late years, far less exclusive and aristocratic feelings have prevailed with their misguided kindred; and on this occasion, all distinctions were discarded with, and all colors tolerated.—Commercial Gazette.

Scarcely less encouragement for those who would abolish prejudice against slavery, which is at once the foundation and support of slavery, to continue their efforts.

WASHINGTON, July 2.

Much excitement was produced in the House yesterday, by the presentation of the memorial from citizens of Georgia and Alabama, representing that the hostilities to which their lives and property were exposed, were caused by the heartless, nefarious, and fraudulent conduct of certain persons jointly associated under the name of Land Company. The memorial was debated the whole day, and, finally, it was, on motion of Gen. Ripley, referred to the President, with a request that he will fully investigate it and cause all persons engaged in the practices to be brought to speedy and condign punishment. The opposition men were for a select Committee of the House to sit during the recess, but the friends of the administration were fearful that this would be made use of as an electioneering instrument against their candidates, members of all parties were of opinion that the alleged mal practices existed, to such an extent, as affected the character and honor of this government. Mr. Hawes, of Ky., said that the frauds continually practiced in the Indian department and the several departments were enough to sink any government in the world. It is enough to sink it in the estimation of the world that an Indian was costing millions of money and thousands of lives have been excited with in one year, by a few licensed rogues, who are linked in with the government agents and are supported and defended by the Government official presses.—*Journal of Commerce*.

[From the Ohio State Journal.]

MOBBING.

We regret to learn, that a mob, headed by an individual who has heretofore filled sundry offices of high trust and respectability, entered the office of the *Ohio Observer*, at Hudson, Portage county, on the night of the 13th inst., and entirely demolished the press appertaining to the establishment. The object of the outrage, as avowed by the leader, was to prevent the publication of sundry resolutions, adopted at a respectable meeting of citizens of Hudson, in which he was mentioned by name as having been guilty of licentious conduct. Being wholly unacquainted with the circumstances of the case, we shall not venture to express an opinion as to the propriety of the contemplated publication; but we cannot hesitate to condemn a resort to violence, let the provocation be what it may. It never can be justified in a country of laws; and when indulged in, no matter under what pretence, it is uniformly attended by the most deplorable results.

It is truly melancholy to reflect on the rapid progress which this most mischievous practice is making in the United States. A few years since, mobs were usually sometimes heard of in this country; but it was usually through the medium of foreign newspapers. If any occurred in our favored land, they were "like Angels' visits, few and far between." Now, however, scarcely a week elapses without furnishing the details of some act of popular violence. The North and the South, the East and the West, seem alike to be the theatre of these outrages, from which no section of the Union, however peaceable and orderly it may heretofore have been deemed, is wholly exempt. Like a desolating pestilence, the spirit appears to

have infected the whole country; and unless the sober-minded citizens take the matter in hand, and resolve to unite for the purpose of repressing the first symptoms at all hazards, the United States will soon become as notorious as Ireland for disorder and riot. Not only will the freedom of speech and of the press, be totally destroyed; but even life and liberty must remain at the mercy of mobs.

NOTICE.

By Divine permission, a Quarterly Meeting of the Boston Female Anti-Slavery Society will be held on WEDNESDAY NEXT, July 13th, at 8 P. M. at the Anti-Slavery Hall, 46, Washington Street.

All Ladies are respectfully invited to attend.

By order of the Board,

M. V. BALL, Secretary.

Boston, July 7th, 1836.

LIST OF ANTI-SLAVERY PUBLICATIONS, for sale at the Anti-Slavery Office, No. 45 Washington-street, (3d story,) Boston.

BOOKS VOLUMES.

	Per dozen.	Single.
Cabinet of Freedom, being a republication of standard works on the subject of Slavery, under the supervision of Hon. Wm. Jay, Rev. Prof. Bush, and Gerrit Smith, Esq. 12mo. pp. 275.	\$3.00	\$0.75
The Oasis, by Mrs. Child.	9.00	1.00
Channing on Slavery, (4th ed. revised).		50
Lectures on Slavery by Rev. B. Godwin, D. D. pp. 238.		62
Right and Wrong in Boston.	3.00	31
Slave's Friend, vol. 1st. (neatly bound)		25
Stroud's Sketch of Slave Laws.		62
Mrs. Child's Appeal, (revised edition.)		37
The Fountain, (a small pocket manual.)		20
do. do. do.		25
Life of Granville Sharpe, by C. Stuart, with a beautiful copper-plate likeness.		37
Anti-Slavery Record, vol. 1st. bound.		37
An Inquiry into the character of the American Colonization and Anti-Slavery Societies, by Hon. Wm. Jay.		37
Bourne's Picture of Slavery in the United States.		50
Raukin's Letters on Slavery in the U. S.		25
Memoirs of Phillis Wheatley, a native African and a Slave.		25
Memoir of James Jackson, a colored boy who died in Boston, Oct. 31, 1833, aged 6 years and 11 months.		25
Thompson's Lectures and Debates in England.		50
Songs of the Free, and Hymns of Christian Freedom. pp. 227.		56
The Enemies of the Constitution Discovers, or an inquiry into the origin and tendency of popular violence. Containing an account of the Vira Mob—the dispersion of the State Convention—and a concise treatise on the practice of the Court of Judge Lynch.		50

PAMPHLETS.

Wm. Jay's Lectures on Colonial Slavery.	Single.	25
Proceedings of the R. I. State Convention.		18
Review of Remarks on Dr. Channing's book on Slavery.		31
Fourth Annual Report of the Mass. A. S. Society.		12
1st, 2d, and 3d do. do.	do.	12
Second Annual Report American A. S. Society.		12
Frederick's Defence, (being a review of Calhoun's Report.)		12
Child's Oration at South Reading, Aug. 1, 1834.		12
Beriah Green's 4 Sermons.		12
Letter to a member of Congress, from an English Clergyman.		12
Immediate and Gradual Emancipation.		12
Report of Union Convention.		12
Address of N. Y. City Young Men's A. S. Society.		12
Juvenile Poems, for the use of free American children of every complexion.		10
Productions of Mrs. Maria Stewart.		10
Anti-Slavery Catechism, by Mrs. Child.		10
A Full Statement of reasons in part offered to the Committee of the Mass. Legislature, on the 4th & 5th of March.		16
Account of interviews with the above named Committee.		12
A Sermon by Rev. C. Cutler of Windham, N. H.		10
Rev. D. Root's Fast Sermon.		10
Trial of Frederic Coudall.		10
Garrison's Trial.		10
Maryland Scheme, by a friend of liberty.		6
West India Question, by C. Stuart.		10
Mariotti's Address to the Society of Friends, on the duty of declining the use of the products of Slave labor.		6
May's letter to the Christian Examiner.		8
British opinions of the Am. Colonization Society.		8
Narrative of Amos Dresser, with Stone's letter from Nottingham—An obituary notice of the writer, and two letters from Tallahassee, relating to the treatment of slaves.		8
An Address to the Presbyterians of Kentucky, proposing a plan for the instruction and Emancipation of their slaves—by a committee of the Synod of Kentucky.		25
Anti-Slavery Magazine, (Quarterly)		6
A Thanksgiving Sermon, preached in the Chapel of St. Peter's Church, New York, 1835, by Rev. Thomas Payne, A. M.		6
Justice and impolicy of the Slave Trade, and of the slavery of the Africans. A sermon by Rev. Jonathan Edwards, preached in 1791.		6
Anti-Slavery Almanack. 50 cts per doz.		6
Wesleyan A. S. Herald, No. 1, containing Wesley's Thoughts on Slavery.		6
Thompson's Lecture at Salford, England.		10
Eulogy on Wilberforce.		12
Minutes of 4th Annual Con. of people of color.		6
Eulogium on the life and character of Wilberforce.		6
Birney on Colonization.		6
Birney's Letter to the Churches.		4
Mob, under pretence of law—Trial of Rev. Geo. Storrs.		4
Authentic Anecdotes of American Slavery, by Mrs. Child.		4
Evils and Cure of Slavery, by Mrs. Child.		4
Declaration of Sentiment, and Constitution of Am. A. S. Society.		4
Portrait of Mr. Garrison.		100
do. do. do. with frame.		5.00
do. Rev. Amos Sutton, General Baptist Missionary, Orissa.		75
do. Rev. Geo. Storrs.		25
Slave Market of America, a broad sheet, illustrating by facts and engravings the Slave Trade in the District of Columbia. The engravings giving accurate views of the principal slave-trading establishments in the District, from drawings taken by an artist on the spot. A large quantity on hand. \$4.50 per hundred.		6
The Liberty Tree, a large lithographic print.		12
Our Countrymen in Chains—kneeling slave, with poetry by J. G. Whittier.		2
Negro's Complaint, kneeling slave.		2
Declaration of Sentiment of Ohio Convention.		2

LITERARY.

[From the Bangor Mechanic and Farmer.]
—to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke.—Scripture.

Oh, Christian, stop! for the wounded here
Is pining by thy side,
And I saw him seek a shelter there,
Where the deep blue violets hide.

And the Christian flew to the gushing brook,
For a healing tree was there;
And a Gilad balm from his flowing cup
He poured to the wounded here.

And the hare awoke, for he felt the charm
That returned his life again;
And he laved his lip from the Gilad-balm,
Then bled from the plain.

But the Christian paused—for a mourning Dove
Came down from the mountain tree,
And she chanted a voiceless tale of love
In a strain of melody.

And the Christian sought the gentle one
That the mountain mourner wailed,
Then listened while he joyful tone,
As through the blue air sailed.

For he watched the Dove from a cruel fate,
He unloosed the falcon's grasp,
And bore him triumphantly back to his mate,
Though the death-bird had chained him fast.

Then the Christian bethought him to turn again
To the bloomings of Zion's hill,
And wait till the star should shine over the plain,
For the night was dark and chill.

But he saw a man on the dewy sod,
With a dim and haggard eye,
And he raised his voice and wept aloud
As the Christian passed him by.

Then a voice came down from the ether cloud,
Unloose every captive's chain!
But he heard it not, though it echoed loud
From the mountain back to the plain.

He passed him by, and scorned him too!
For the sun in his fiercest glow,
Had given his visage the storm-cloud's hue,
And had stamped a curse on his brow.

And the stranger turned to the captive's God,
And a tear rolled down from his eye,
But he saw a cloud in the Christian's road,
While a rainbow gleamed in the sky.

Then a voice came out from the beautiful bow,
As over the waters it hung,
"Fear not, but trust in my covenant now,
For I've heard thy voice, my Son."

And the dark one knelt by the water's side,
And he sang with a joyful tone,
"Oh thou art my Father, my Friend and my Guide,
Through the paths of this wilderness lone."

And the Christian was far—but the cloud still hung,
And deeper its blackness grew,
And he heard a voice, like the water's tone
In its rushing to and fro.

It said, "I have watch'd thee with anxious care;
Thou hast prov'd a changeless love—
And I saw thee rise up—the wounded here,
And restore the wandering Dove."

But thy Brother knelt with a fetter'd hand,
And I had thee unloose his chain,
But alas! for thy scorn to break that band,
Though his brow wears a darker stain."

Oh stop, Christian, stop—'tis not the hare,
Nor a dove from the mountain tree,
But thy Brother is fainting and perishing there,
And he raises his hands to thee. MARY.

LINES

FROM A SON TO HIS MOTHER ON HER BIRTH DAY.

This morning, ere I arose from my bed,
Your birth day, dear mother, came into my head;
With a heart full of pleasure I welcomed the date
That marks your arrival at seventy-eight.

Then reflecting how few either women or men
Ever attain to the limits of three score and ten,
I adored the Almighty whose goodness so great,
Had preserved your existence to seventy-eight.

But when I considered the years that are fled,
And of those who loved living, how many are dead,
Surely vain, I exclaimed, is this mortal estate,
And I pity'd the sorrows of seventy-eight.

Still, to those who so number the days that pass o'er,
As of virtue and wisdom to lay up a store,
Whose wishes are humble, whose thoughts are sedate,
Some comforts remain 'e'en at seventy-eight.

Yes, they who have early accomplished the mind,
E'en in sickly old age many blessings may find;
And such is the case, I exult while I say't
Of my excellent mother of seventy-eight.

Her patience and piety, goodness and sense,
Will live in remembrance many years hence,
Her praises too highly I never can rate,
Nor recount half her merits at seventy-eight.

Her tender regard, her attention and care,
I have felt from a child, but want words to declare;
Oh! let me then pay, ere it be too late,
Due homage to her and to seventy-eight.

Contented I'd live in the lowest degree
To see her from care and anxiety free;
While some court the rich, others flatter the great,
I bow to my mother of seventy-eight.

Might I live to behold her an hundred years older,
In the arms of affection I still would enfold her,
No distance of time should my ardor abate,
I'm so fond of my mother of seventy-eight.

And now I have only to sing or to say,
May you see many happy returns of the day;
And another year gone, may the office be mine
To hail your arrival at seventy-nine.

[From the Buffalo Spectator.]

PRAYER.

When torn is the bosom with sorrow and care,
Re it ever so simple, there's nothing like prayer,
It eases, soothes, softens, rebuffs evil sustains,
Gives vigor to hope, and puts passion in chains.

Prayer, prayer, O sweet prayer,
Be it ever so simple there's nothing like prayer.
When far from the friends we hold dearest to part,
What fond recollections still cling to the heart;

Post scenes, and past converse, past comforts are there,
O how humbly pleasing till hallowed by prayer.
Prayer, prayer, &c.

When pleasure would woo us from piety's arms,
The siren sings sweetly, or silently charms;
We listen, love, loiter, are caught in the snare,
But looking to Jesus we conquer by prayer.

Prayer, prayer, &c.
While strangers to prayer, we are strangers to bliss,
Heaven pours its full streams through no medium but this;
And till we shall the seraphim's ecstasy share,
Our chance of joy must be guarded by prayer.

PRAYER.

MISCELLANEOUS.

EXCITEMENT IN MISSOURI.

There has recently been an unhappy excitement in Marion county, Mo., on the subject of abolition, which has led to sad results. The stories from that quarter, published in the secular papers, are very contradictory and extravagant, as well as false in many respects, and we have been waiting with much anxiety for a full statement from some of our friends there in the hope of correcting the errors. All that we have yet received is the following letter from Mr. Garratt, whose proceedings, it is said, was the immediate occasion of the excitement. Mr. Garratt is a familiar acquaintance of ours, and one whom we regard as worthy of implicit confidence in all that he says on the subject.—*New York Evangelist.*

QUINCY, Illinois, May 21, 1836.

Dear brother Leavitt—I arrived at Marion College about the first of May, with a company of young men who expected either to enter the college as regular students, or the mission farms as "recruits." Also, I had in my care a respectable colored young man, and a colored boy, both from New York city, both provided with free papers, &c., as required by law to admit them into the state of Missouri. The younger was to have been bound to Dr. Nelson until twenty-one, and the other expected to receive to me or some other student, and support himself by manual labor, until he should be qualified to go to the land of his forefathers, (Africa), to preach the everlasting gospel of Jesus Christ to the heathen. For this, and for bringing such a library of books, &c., as I chose, being a white native citizen of the United States, violent threats were thrown out. Judging it wisdom to remove the boys from the state, at least while such excitement existed, I did so. But meeting brother Nelson on the bank of the Mississippi river, being just on his return with his family from Tennessee, and greatly desiring to avoid his ill-will, I told him of the boy, particularly at that time, while settling his family, the boy was permitted to return and be with him. The day after a company of men came from Palmyra to take the boys; but not finding them as they anticipated, they were greatly exasperated, and renewed their threats; for which reason it was thought best to re-move the boy as soon as possible. Accordingly it was done. But notwithstanding this, a company of two men from Palmyra began to stir up volunteers for a mob on the Sabbath day, to come up to the college. They could not succeed in getting horses that night; but by 8 o'clock the next morning they mustered between fifty and seventy men on horseback, and a few in carriages. Two hundred are said to have been enrolled, among which were a number of lawyers, doctors, and other public characters. They proceeded to Marion College and the "Mission Farm," distance twelve miles, armed with pistols, dirks, &c., and the most of them also with clubs. Myself was their first object. They arrived about 12 o'clock, and found me alone in the field, ploughing, apprehending nothing. Brother William (who owned the farm), had gone to Illinois with the boy. I was immediately taken prisoner by four men, and in a few moments was surrounded by the whole gang, who had surrounded the farm, and came galloping in from every quarter. I inquired under what authority they came, but received no answer. I again asked if they had legal authority from the revised statutes of the State of Missouri, and was vehemently answered, "No, (with dreadful oaths); but we count under such a law as—Lyons law." I then addressed one of the leaders, who was a lawyer, and inquired if the laws of the State of Missouri will not protect its citizens, and you whose office it is to enforce those laws, are found at the head of a mob, what is our government good for? and what has our nation come to? I could not proceed. They immediately demanded my incendiary books and pamphlets. I declared I possessed no book or books of such a title. But finally they became sufficiently cool to tell me in plain words that they wanted my incendiary books, &c. I refused to give them to them, and I had the privilege of conversing with Dr. Nelson a few moments, which they granted after searching the farm-house throughout, in drawers, closets, and not only my clothing and trunk, but also those of the ladies! but to no purpose, as I had previously informed them. When they commenced they declared to the family that the mob consisted of gentlemen, and they would treat them with politeness; but the above conduct, and before they left the house they threatened the ladies that if they were not out of the house previous to Saturday night, they would burn the house and give them no chance to escape.

The whole group, in a long procession, escorted me in great triumph through the college campus on our way to Dr. Nelson's. They respected him publicly, though they outwitted a considerable amount themselves. I then discovered that the mob was in search of me. On our return they halted at the college, and took two more prisoners, brothers Benson, of New York, and Smith, from whom, who were students. One of them, however, they let go; but with the other, Mr. Benson, and myself, and the books, they prepared to return to Palmyra. Brother Nelson accompanied us as far as the Mission farm, pleading with them that they would let us go. Notwithstanding his entreaties, backed by those of the ladies, they drove us off, on foot, while the gentlemen rode down and kept bidding the ladies to return for prayer, and the Lord heard them. On our way we were both treated with great brutality. Enraged to the highest pitch with ruin and the spirit of their master, they could not agree as to what manner they might wreak their vengeance on us. Finally, after crossing a prairie about five miles wide, and coming to the edge of a beech hill grove, they were commanded to halt by their captain, and ordered to form a hollow square or circle, with their backs, which was done. We were then ordered to lie down, and the great S. M. M. was set; but they appeared more exasperated than wise. They first moved that each should have 150 lashes. Bro. Benson's case was then first tried, who was charged only with "pernicious sentiments," and to whom they gave, as they termed it, an "honorable dismissal," upon condition that he would not disseminate his doctrines among the slaves, to which he gave assent, and rode out of the place.

My case was then held up for investigation. Lawyer Wright was appointed spokesman. On his calling for the manner of punishment, some proposed tar and feathers, others 100 lashes, others to take me to Palmyra, and keep me there until night, then dash me with tar, and burn me with the boys. Mr. W. finally made a proposition, to which they agreed, which was, that I must either receive 150 lashes, or leave the state. But when they found I preferred the lashes to being driven from the state, they would not let that stand, but made another, which was, that I must have 150 lashes *tell out*, and if I lived through it, I must lose my life if found within the bounds of the state after the following Saturday. Seeing that it was impossible for me to accomplish any thing under these circumstances within the state, I concluded to leave it. Upon these grounds they released me, taking the boys with them, which I wished them to read, and added, I hoped they would do them good. But before we separated, Mr. Wright was appointed to reprimand me. After he was done, I wished to defend myself by a reply. But they all cried out, "We won't hear him!"

Throughout all my trial I felt composed and reconciled to the will of my heavenly Father; feeling conscious that I deserved whipping, for I had not done half what I ought for my brothers in bondage. I trust the scene was not in vain. It's excellent training for a missionary; in fact I don't know how I should get along without it. The hearts of the sisters and brother N., who we left in the sorrow of their soul, and who prayed earnestly for us, were rejoiced to see us return alive.

On the evening of the 18th, at midnight, a company came and took brother Williams from bed, to drag him to town before a magistrate, under the pretence of legal authority, for the purpose of enforcing a fine, receiving the free colored man, who was liable to pay for receiving the free colored man. He was not liable, and doubtless will recover damages. Their plan that night was, to take Williams, and me as witnesses, to Palmyra, under the above pretence, from whence, doubtless we should have never returned. We avoided going by his paying \$60.

Special word being sent to brother Williams from the town council, for him to depart the state upon the same day, we accordingly did so, together with some students who had received the same commands; but did not get off so easy then. After arriving at the banks of the Mississippi at La Grange, we could not get a boat to cross in, hence had to wait. In the

mean time a new company of hungry wolves came upon us, and examined minutely all our baggage, &c. A heavy rain commenced falling, which added considerably to our troubles. We soon ascertained that we could get a canoe by going three miles, which was willingly done; and with the family in, we paddled ten miles, to Quincy, Illinois, where we are at present, rejoicing to get away from those darker shores of slavery; but regretting that those that are bound could not be as free as we.

Your brother in Christ,

A. C. GARRATT.

LEGISLATIVE.

We are indebted to a friend at Harrisburg, for the following report of the committee on the Judiciary system on the subject of abolition societies and incendiary publications.—*Thaddeus Stevens, Chairman; read in the House May 30th, 1836.*

REPORT:

The committee of the Judiciary system, to whom was referred the message of the Governor, transmitting resolutions of the legislatures of the States of Virginia, Kentucky, and Mississippi on the subject of abolition societies and incendiary publications, made report—

That the resolutions of the legislature of Virginia, (with which those of the other states named accord,) assert:

1st. "That the commonwealth (Virginia) only has the right to control or interfere with the subject of domestic slavery within its limits; and that this right will be maintained at all hazards."

The committee readily grant that none of the other states or Congress has any right, by legislation, to interfere with or control domestic slavery, very within the slaveholding states. That is prohibited by the Constitution of the United States. Nor are they aware that any of the states, or citizens thereof, or Congress, claim such rights. But the Committee cannot concede that individual freemen, or can be prohibited from discussing the question of slavery, in all its bearings upon the morality, religion and happiness of a people, and the expediency and duty of abolishing it by constitutional means.

2d. Resolution.—"That the state of Virginia has a right to claim prompt and efficient legislation by her co-states to restrain, as far as may be, and to punish those of her citizens who, in defiance of their social duty and that of the constitution, assail her safety and tranquility; by forming associations for the abolition of slavery, printing, publishing, and circulating seditious or incendiary publications designed, calculated, or having a tendency to operate on her population, and that this right, founded as it is, on international law, is peculiarly fortified by just consideration of the intimate and sacred relations which exist between the states and the Union."

The 5th resolution asserts, "That Congress has no power to abolish slavery in the District of Columbia, or the territories of the U. States."

The 6th declares, "That the general assembly would regard any act of Congress, having for its object the abolition of slavery in the District of Columbia, or the territories of the United States, as affording just cause of alarm to the slave holding states; and bringing the Union into imminent peril."

The committee are compelled by a sense of duty which they owe to Pennsylvania as a sovereign and independent state, and to themselves as freemen, to deny the right of Virginia or any other state, to claim from us any legislation of the character referred to in these resolutions.—Every citizen of the non-slaveholding states has a right freely to think and publish his thoughts on ANY subject of national or state policy. Nor can he be compelled to confine his remarks to such subjects as affect only the state in which he resides.

Without regard to the place of his residence, he may attempt to show that the usury laws of New York or Pennsylvania, or the laws regulating negro slavery in Virginia, or Mississippi, are immoral and unjust, and injurious to the prosperity and happiness of the respective states, his arguments may be weak, foolish and false, but it would be tyranny to prohibit their promulgation. Could any other state maintain the right to claim from us such legislation, we and our citizens would be reduced to a vassalage but little less degrading than that of the slaves whose condition we assert the right to discuss. Nor can we yield our assent to the opinion that Congress does not possess the right to abolish slavery within the District of Columbia and the territories of the United States. No such prohibition is to be found in the Constitution of the United States. But the incorrect right to legislate for them is expressly granted.

Possessing such right, it would seem to be a reproach upon our national legislation not to have exercised it heretofore. Slavery not only exists within the district over which Congress has exclusive jurisdiction, but it is understood to be an extensive market for the slaves. To witness droves of human beings, bound together with iron fetters, and lashed forward to hopeless servitude, by freemen, descending loudly and boastfully on the blessing of liberty, is a moral anomaly, which fails to shock only because of its familiarity.

The committee forbear to notice those parts of the resolutions which seem to imply a menace, if the non-slaveholding states should not comply with the wishes of the slaveholding states on this subject. As it can hardly be believed that they were intended to bear such construction, the committee report the following resolutions:

Resolved, That the slaveholding states alone have the right to regulate and control domestic slavery within their limits.

Resolved, That congress does possess the constitutional power, and it is expedient to abolish slavery and the slave trade within the District of Columbia.

Rats.—In no country is there a creature so destructive of property as the rat in Jamaica; its ravages are inconceivable. One year with another, it is supposed that they destroy at least about a twentieth part of the sugar canes throughout the island, amounting to little short of £200,000 currency per annum. The sugar cane is their favorite food but they also prey upon Indian corn, on all the fruits that are accessible to them, and on many of the roots.

The Eye.—The use of shades and bandages on every trifling affection of the eye, is an evil that cannot be too strongly reprobated; for the action of light and air being thus excluded, and the organ rigidly compressed, ophthalmia, and even total blindness, is not unfrequently the consequence of that which, being, perhaps, merely a slight flow of humor, or a little extravasated blood, would have subsided in a few days, if judiciously treated, or even if left to itself.—*Curtis on the Eye.*

The New Orleans Bee remarks that Alvarez, one of the most distinguished of the Mexican Generals, is a quadrone, and that many of African descent are members of Congress. The former President Guerrero was partly Indian, if not an African; and so with others formerly or now in high authority. In short, these races are so completely amalgamated, that slavery can never gain a footing there. The same remark is more or less applicable to all the Spanish American Republics.

The Russian Mission.—This mission was first given to John Randolph, to get him out of the country. He remained nine days at St. Petersburg, and came home. His Embassy cost the Government \$24,000. The place was then given to Mr. Buchanan, to reconcile a feud in Pennsylvania. He remained nine months in Russia; and came home. His excursion cost the Government \$30,000. Then followed the appointment of Mr. Wilkins, to heal another feud in Pennsylvania. He remained three months in Russia, spent six or eight months more in travelling about Europe, and has now returned. His speculation has cost the Government \$30,000 more! Here have been three missions to Russia, under one Administration, that came into power under the banner of "Retrenchment and Reform."—*Whany Jour.*

Hunting a Heretic.—When Priestly, the dissenter, became odious to the English government, in 1791, it is said that those who were in search of him carried a spit about, on which they intended to roast him alive as soon as he should be taken. Happily for himself and the national character, he made his escape.

The length of the paved streets in England and Wales is 20,000 miles; that of the roads which are not paved is 100,000 miles. The extent of the turnpike roads is about 30,000 miles.

AMERICAN MORAL REFORM SOCIETY.

At a meeting of the Board of Directors of the "American Moral Reform Society," it was Resolved, "That a special meeting of the Society should be held in the city of Philadelphia on the 2d Monday in August next, where the members of said society, and the delegates from its auxiliaries are respectfully solicited to be punctual in their attendance."

All persons friendly to the extension of the principles of said society, among the colored race in this country, viz: EDUCATION, TEMPERANCE, ECONOMY, and UNIVERSAL LIBERTY, are invited to participate in their proceedings.

It is hoped that wherever it is convenient, auxiliaries will be formed either from churches, or those places that have formerly been represented in the "Colored Convention," in time to send delegates to said meeting in order that suitable plans may be adopted for carrying into practical operation the objects of said society.

Some distinguished speakers may be expected to address the meeting on that occasion, when the prospective action of the society will be fully made known, and the reasons assigned why the colored population by enforcing its principles, may, by the blessings of Providence, be rendered efficient auxiliaries in promoting the cause of truth and righteousness—civil and religious liberty—public as well as private virtue. The society does not recognize either national or sectional distinctions in the prosecution of moral action. But do most fervently beseech every American, that loves the cause and his country—and especially every colored man that feels his degraded condition, to bestow a portion of his time, talents and means, towards the furtherance of a cause, that promises to restore to the people of this country "the enjoyments of life, liberty, and the pursuit of happiness."

WM. WHIPPER, Cor. Secretary.
Columbia, Lancaster Co. Pa., June 16.

P. S. Editors of newspapers friendly to the above, will please give this notice an insertion. All communications must be addressed to the Chairman of the Board, (post paid) John P. Burr, No. 113, South-Fifth Street, Philadelphia, where they will meet with prompt attention.

NOTICE.

There will be a Camp Meeting in the District of Marshpee, to commence on the 3d of August next, on Joseph Tobins' farm, about half a mile north-east of Cotuit. Those of our brethren of color coming from Nantucket, New-Bedford, and elsewhere, by water, will do well to land at Oyster Island, where they will find ready conveyance to the ground.

We invite all people of every sect who are on the Lord's side, without distinction of color, to come up and help us, and all God's ministers to aid us in every good word and work. For if we are good, it will do no harm to do us more good, (and we shall not harm you), and if we are not good, it will be the very work good people are called to do; that is, strive to make us as good as yourselves, that our joys may be one in heaven. I hope our colored brethren will not feel that bitter sectarian spirit which arises in the hearts of some. Let us therefore endeavor to show this by building each other up in the most holy faith, without reference to names or party.

Signed, in behalf of the free and united church in Marshpee.
WM. APESS,
Preacher in charge.

ANTI-SLAVERY ALMANAC.

THE second number of this annual is in press and will be published on or before the first day of July, 1836. We have no hesitation in promising that it will be superior to the first number, in the character of the matter it contains, and fully equal to it in mechanical execution. It will contain a greater variety of anecdotes and more complete statistics, in relation to slavery; but will not contain a list of Anti-Slavery Societies. If the number of societies increase at their present rate, it will take nine pages of very fine type to give a list of the number there will be on the first of July. And besides, the changes in the list are so frequent that a list made up at this time will be of but little use when the Almanac goes into general circulation. In addition to this, the labor of preparing the list is so great that the advantages resulting from it will not be sufficient to compensate for the trouble. We hope this explanation will be sufficient to satisfy those who are expecting such a list. We have, as yet, received but very little assistance from correspondents, and we take this opportunity to give an earnest request to the thousands of anti-slavery writers, in different parts of the country, to send us some of the rich treasures from their store-houses of facts, arguments, and illustrations.—Those who wish to extend its circulation abroad, are requested to forward us their orders soon, and they shall be promptly supplied. Price, \$30 per thousand, \$3.50 per hundred, 50 cts. per doz., 6 1-4 cts. single.

NATH'L SOUTHWARD, } Publishers.
D. K. HITCHCOCK, }

PORTRAIT OF MR. GARRISON.

THE subscriber has published a Portrait of MR. GARRISON, engraved on steel by Sar-tain, from a picture by himself, copies of which may be obtained at 46, Washington-street, Boston—at the Anti-Slavery Office, New York—and of Mr. Benjamin C. Bacon, Philadelphia. Price one dollar each, which is but one third the usual price for such engravings. The engraving is large, and done in the best English style of mezzotint, and is a faithful copy from the picture, which has been pronounced by the most intimate friends of Mr. GARRISON a very perfect likeness, in which opinion, the subscriber is happy to say, Mr. G. himself coincides. So pleased was Mr. THOMPSON with this picture, that a copy was made at his request, and taken with him to England.

M. C. TORREY,
3, Grange Court.
Boston, June 3, 1836.

LECTURES

GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington-street, Price 50 cents, LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with PETER BORTWICK, Esq., the advocate of the pro-slavery party in England. This work has been compiled from various English editions, and such lectures only selected as have a bearing on the general question of slavery throughout the world.

CONTENTS.

I. A brief History of Mr. Thompson's connection with the Anti-Slavery cause in England, and the reasons which induced him to visit the United States.

II. Speech delivered in the Wesleyan Methodist Chapel, Irwell-street, Manchester, England, being a Reply to Mr. Bortwick's Statements on the subject of Slavery. London: J. Hatch & Son, 187, Piccadilly; 1832. The subject, in this Lecture, is discussed on the principle of "RIGHT BETWEEN MAN AND MAN." The Reporter says: "The moment Mr. Thompson was recognized, walking along the aisle towards the vestry, a burst of applause immediately proceeded from the auditory. Precisely at seven o'clock he ascended the pulpit, accompanied by the Borough-reeve, William Hall, Esq., Mr. Peter Clare, one of the Secretaries of the Anti-Slavery Society and by Mr. James Everett, one of the members of the Committee. To the latter was assigned the office of arranging and handing to the Speaker the documentary papers requisite to support the great cause of humanity. The large and beautiful Chapel was crowded with a highly respectable auditory; and never was a speaker more enthusiastically received—more attentively heard—more feelingly responded to."

III. Discussion between Mr. Thompson and Mr. Bortwick, held at the Royal Amphitheatre, Liverpool. The discussion was continued six evenings with unabated interest. The Liverpool papers state, that although the house would accommodate 4000 persons, yet every evening many hundreds were unable to gain admission.

IV. Lecture, delivered Thursday evening, September 20, 1832, in the Irwell-street Chapel, Salford, Manchester. This Lecture was delivered soon after Mr. Bortwick, the West Indian pro-slavery advocate, had publicly said, that he would follow Mr. Thompson "from place to place, like his evil genius. The following question is discussed in this Lecture: Can any circumstances justify man in holding his fellow-man as property?"

"The lecture," says the Reporter, "was announced to commence at seven o'clock. The admission was by tickets, for which there was an unprecedented demand. As early as five o'clock the doors were surrounded by a number of most respectable persons, and by half-past six the Chapel was crowded by one of the most respectable audiences ever witnessed either in Manchester or Salford. We observed a considerable number of the Society of Friends present. At twenty minutes before seven, Mr. Thompson was recognized walking down the aisle, attended by several of his friends, and was greeted with enthusiastic cheers. A few minutes before seven, W. Hall, Esq., the Borough-reeve, entered, and was loudly cheered. Precisely at seven o'clock, Mr. Thompson, accompanied by the Borough-reeve and Mr. Peter Clare, left the vestry and ascended the pulpit stairs. Mr. Thompson came to the front of the pulpit, bowed respectfully to the assembly, and was received with immense cheers, which lasted a considerable time."

V. Speech of Mr. Thompson, at the great Anti-Colonization Meeting, held in Exeter Hall, London, July, 1833, James Cropper, Esq., in the Chair. The following resolution was offered to the meeting by Mr. Thompson and unanimously adopted:

"Resolved, That the colored people of the United States, fully aware that the object of the American Colonization Society is not their improvement and happiness, have declared their detestation of it in the most solemn and public manner, that that oppressed people have our heartfelt sympathy;—and that the principles and efforts of their advocates, the Anti-Slavery Society of New England, have our cordial approbation."

The work contains 200 pages, and may be had at the Anti-Slavery Rooms in New York, Providence, Boston and Concord.

SONGS OF THE FREE!

JUST PUBLISHED, and for sale at the Anti-Slavery Office, 46, Washington Street—"SONGS OF THE FREE, AND HYMNS OF CHRISTIAN FREEDOM," suited to such as aid at the shrine of serious Liberty.—PRICE 12 cts. 25 cts. 50 cts.

The work was prepared with particular reference to the Monthly Concert of prayer for the slaves, and will be found well suited for use at all Anti-Slavery meetings of which singing constitutes part of the exercises. It contains 119 hymns, proper for devotional exercises, beside an excellent selection of poetry, from writers of our own and past times, calculated to awaken a love of liberty, and excite sympathy for the injured and oppressed. Notes to illustrate and enforce the sentiments of the poetry, are interspersed through the volume. But the editor's advertisement will better present the occasion and design of the publication.

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